



The Prophet's Hajj

HOW THE PROPHET PERFORMED THE FAREWELL HAJJ



MUFTI MUHAMMAD KHAN QAADRI

Translated by Muhammad Sajid

*At Mina the Prophet ﷺ ordered the people:
‘Take from me the rituals of Hajj for I possibly
may not perform Hajj after this year.’
(SAHIH MUSLIM)*

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THE PROPHET'S ﷺ HAJJ

How the Prophet ﷺ Performed the Farewell Hajj

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CHAPTER 1

THE VIRTUES OF THE KA'BA



Countless mercies

The vision of this sacred and blessed house does not just bring content and joy to the heart and provide nourishment to the soul but is in fact the light of imaan; the source of nearness to Allah ﷻ and an important means of forgiveness and salvation. The Quran and Sunna mention it's numerous virtues, which are:

1) *Purity from sins*

Abu Hurayra narrates that the Prophet ﷺ said:

'Whoever saw the Ka'ba and then, without quarrelling, bad mouthing or fighting, he (returns home) like (the day) his mother gave birth to him.' (*Muslim*)

2) *One hundred and twenty mercies*

Abdullah bin Abbas narrates that the Prophet ﷺ said:

'In one day and night Allah ﷻ sends down 120 mercies upon the Ka'ba; sixty for those performing tawaaf, forty for those offering Salah and twenty for those looking at it.' (*Akhbaar ul Makkah*)

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3) *Looking at the Ka'ba is worship*

Jafar bin Muhammad narrates from his grandfather that the Prophet ﷺ said:

'Looking at the Sacred house is ibaadah (worship).' (*Muhter ul Garam*)

4) *A years worship*

The famous Tabi'e Syeduna Ataa stated:

'One vision of the Ka'ba is equivalent to a year's worship.' (*Al Quraa*)

Allah's ﷻ Responsibility

Jaabir narrates that in describing the honour of the Ka'ba the Prophet ﷺ said:

'This House is a pillar of Islam, whoever comes out (of his house) with the intention of visiting it, whether as Hajj or 'Umra, becomes Allah's ﷻ responsibility. If he dies he will be blessed with entry into Jannah.' (*Akhbaar e Makka*)

The Respect of the Believer

Whilst reflecting upon the honour and virtue of the Ka'ba remember also the honour and respect of the believer. Abu Bakr Siddiq narrates:

'The Prophet ﷺ looked at the Ka'ba and said 'O House of Allah ﷻ, verily Allah ﷻ has blessed you with honour, fortune and sanctity, however the believer is much more honourable and sacred near Allah ﷻ than you!' (*Akhbaar e Makka*)

Abdullah bin Abbas narrates:

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'The Prophet ﷺ looked at the Ka'ba and said to it 'You are very honourable near Allah ﷻ but the believer is more honourable.' (*Al Quraa*)

Consider how we respect the Ka'ba, and so we should, but never stop short of colouring our hands in the blood, life and wealth of other Muslims!

The Tawaaf is better than the 'Umra

We also discover that instead of performing many 'Umras we should perform many tawaafs because for foreigners the tawaaf is better than the 'Umra. When Anas bin Malik came to Madeenah Umar bin Abdul Aziz asked him 'Is the tawaaf better for the foreigner or the 'Umra?' He replied 'The tawaaf.' (*Akhbaar ul Makka*)

Remember that tawaaf here does not mean a single tawaaf but refers to a multitude of tawaafs, because the 'Umra itself has one tawaaf so one single tawaaf cannot be better than 'Umra! Tawaaf is only better when one performs many tawaaf in the time it takes to complete 'Umra. In explaining Syeduna Anas' above mentioned statement Shaykh Muhibb uddeen Tibri writes:

'What Anas means is the repeated performance of tawaaf is better than 'Umra. It does not mean a single tawaaf is better because one tawaaf is also present in the 'Umra.'

Further on he rejects those who say 'Umra is better than tawaaf:

'That is a clear mistake, and the greatest proof of this is that the pious *Salaf* (predecessors) opposed it in words and actions; the repetition or multitude of 'Umras is neither narrated about the Prophet ﷺ, companions or Tabi'een.' (*Al Quraa fi Qaasid Al Quraa*)

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Tawaaf is better than Nawaaqil prayers

Musa Al Juhni states that he asked Mujahid if tawaaf was better than many nawaaqil; he replied that tawaaf was better.

Saeed bin Jubair said:

'There (in Makkah) the tawaaf is more beloved than the (nafl) prayer.'

Abdullah bin Abbas narrates:

'Nafl prayer is better for the people of Makkah but for the visitors the tawaaf is better.' (*Al Qurraa*)

Virtues of Hajjar ul Aswad

Hajar ul Aswad (the Black Stone) is a stone from Paradise, kissing it is the Summa of the Prophet ﷺ and it has great virtues, some of which are:

Allah's ﷻ Right Hand

Abdullah bin Abbas narrates that the Prophet ﷺ explained:

'The Hajjar is Allah's ﷻ Right Hand on Earth.'
(*Al Kamil of Ibn Adee*)

The following words are also narrated from the Prophet ﷺ by Jaabir bin Abdullah:

'The Hajjar is Allah's ﷻ Right Hand on Earth with which He shakes hands with His servants.' (*Shah ul Huudaa*).

Consequently kissing the Hajjar ul Aswad is like kissing Allah's ﷻ Right Hand.

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The Hajjar's intercession

Imam Daarimi, Ibn Khuzayma, Ibn Hibbaan and Haakim narrate from Abdullah bin Abbas that the Prophet ﷺ said:

'On the day of judgement Allah ﷻ will raise the Hajjar in a way that it will have two eyes to see through and a tongue to speak with and it will testify in favour of all those who kissed it.' (*Ad Daarimi*)

Imam Bayhaqi in Shoh ul Imaan and Haakim in Mustadrak narrate from Abu Saeed Khudri:

'We were performing the tawaaf of the Ka'ba with Umar al Farooq when he addressed the Hajjar ul Aswad 'I know that you neither harm nor benefit and had I not seen the Prophet ﷺ kissing you I would never have kissed you!' Upon this Syeduna Ali commented 'O Ameer ul Momineen, it does both benefit and harm for I heard the Prophet ﷺ say 'On the day of judgement the Hajjar will be brought forward having a tongue to speak with and will testify to the (belief in) Tawheed of those who kissed it'. In response Umar al Farooq supplicated 'I seek Allah's ﷻ refuge from living in a nation that does not have Abu'l Hassan (Syeduna Ali) in it' (*Shoh ul Imaan*)

Abdullah bin Abbas narrates that the Prophet ﷺ said:

'The Hajjar will be given a tongue and two lips and on the day of judgement will testify in favour of those who kissed it.' (*Shoh ul Imaan*)

Countless Angels

Abdullah bin Umar narrates:

'When anyone performing the tawaaf passes Rukn al

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Yamaani two angels plead Ameen upon his dua, but when he passes Hajar ul Aswad countless angels plead Ameen upon his dua' (*Akhbaar ul Makkah*)

The rank of Hajar ul Aswad is like that of Allah's ﷻ Right Hand, so it should be respected as such. Thus any smoker or tobacco chewer etc must ensure his mouth is clean and free from odour before approaching Allah's ﷻ House.

Rukn al Yamaani

The Ka'ba has four corners, the eastern is Hajar ul Aswad; the north eastern is Rukn al Iraaqi; the north western is Rukn al Shaami and the south eastern is Rukn al Yamaani.

Both Hajar ul Aswad and Rukn al Yamaani still stand upon the original foundations laid by Syeduna Ibraheem and both are also sometimes collectively known as Rukn al Yamaani, for example Abdullah bin Umar narrates:

'I never saw the Prophet ﷺ kiss the House of Allah ﷻ except the two Yamaani corners.' (*Bukhaari*)

The words of another narration are:

'I did not see the Prophet ﷺ touch it (the Ka'ba) except the two Yamaani (corners).' (*Bukhaari*)

Syeduna Ibraheem used to touch all four corners of the Ka'ba (during the tawaaf). However when the Quraysh rebuilt the Ka'ba, they did so upon the foundations of the Hajar ul Aswad and Rukn al Yamaani but not the two corners of Iraaqi and Shaami. As a result the Prophet ﷺ would only touch the former two corners. Umm ul Momineen Syeda Aisha confirms that the Prophet ﷺ never forsook touching Hajar ul Aswad and Rukn al Yamaani, but because Rukn al Iraaqi and Shaami were not upon the foundations of Ibraheem

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he did not touch them. It is in Bukhaari:

'I never saw the Prophet ﷺ leave touching the two corners; Yamaani and Aswad. This was because the Ka'ba was no longer upon the foundations of Ibraheem.' (*Bukhaari* 1583)

In other words had all four corners been upon the foundations of Ibraheem he would undoubtedly have touched all four corners.

Jibril's Dua

Umm ul Momineen Syeda Aisha narrates that the Prophet ﷺ said:

'Whenever I pass Rukn al Yamaani I find Jibril standing there.'

In a second narration it is :

'Whenever I passed it I found Jibril there supplicating for the forgiveness of all those touching it.' (*Akhbaar e Makkah*)

The means to the forgiveness of sins, Abdullah bin Umar narrates that the Prophet ﷺ said:

'Touching the Hajar and the Rukn al Yamaani purges the sins.' (*Al Quraz*)

The dua of Seventy Angels

Abu Hurayra narrates that in describing the virtues of Rukn al Yamaani the Prophet ﷺ said:

'Seventy angels be present there and plead Ameen whenever anyone supplicates there.' (*Ibn Majah*)

Abdullah bin Umar said:

'At Rukn al Yamaani there are two angels pleading Ameen

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upon the dua of the passers by' (*Akhbaar e Makkah*)

The virtue of the Hateem

The Hateem is a part of the actual Ka'ba, that is the reason (that going around it and not through) is part of the tawaaf. Umm ul Momineen Syeda Aisha asked the Prophet ﷺ about the Hateem:

'Is it part of the Ka'ba?' He replied 'Yes' She then asked 'So why did the people not include it when rebuilding the Ka'ba?' He replied 'Do you not know that they were short of funds?' She then asked 'Why is the door of the Ka'ba raised (above the ground)?' He replied 'The Quraysh also did this, to let enter who they wished and stop who they wished.' He then added 'If the Jahiliya era was not so close I would bring the Hateem under the roof of the Ka'ba and lower the door to the ground.' (*Bukhari 1584*)

Entering the Ka'ba

Umm ul Momineen Syeda Aisha asked the Prophet ﷺ:

'Ya Rasoolallah I wish to enter inside the Ka'ba.' The Prophet ﷺ said 'Whenever you wish to enter the Ka'ba enter the Hateem for it is part of the Ka'ba.' (*Nisai*)

Prayer inside the Ka'ba

Umm ul Momineen Syeda Aisha narrates that when she asked the Prophet ﷺ that she wished to pray inside the Ka'ba:

'The Prophet ﷺ took me by my hand into the Hateem and said 'Pray here and whenever you wish to pray inside the Ka'ba pray here for this is a part of the Ka'ba.' (*Abu Dawud*)

Such narrations prove that the Hateem is undoubtedly a part of the Ka'ba, entering it is entering the Ka'ba and praying in it is praying inside the Ka'ba. We often hear people say that they will never be

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fortunate enough to enter inside the Ka'ba, however it is Allah ﷻ and His Prophet's ﷺ infinite kindness that until qiyamah all of us are able to enter inside the Hateem. Indeed for the other part we need to open a door, for the Hateem the door is always open and people can enter it whenever they wish (space permitting during busy times obviously)!!

The virtue of two rakas' Nafl inside the Hateem

Syeduna Ali narrates that the Prophet ﷺ said to Abu Hurayra:

'At the opening of the Hateem an Angel stands announcing that the sins of whoever prays two rakas in the Hateem will be forgiven. Similarly on the other opening of the Hateem an angel stands proclaiming 'Whoever pious person of Muhammad's ummah prays two rakas here he will exit it forgiven.' (*Al Jaame ul Lateef*)

The Mezzab of Mercy

This is the name of the Ka'ba's rainspout and we find mention of it in the Quraysh's rebuilding of the Ka'ba. Through it water from the Ka'ba's blessed roof falls upon the Hateem. At first it was all wooden, then Waleed bin Abdul Malik put a gold coat upon the wood. In 1276 Hijri (approx. 1858 AD) Sultan Abdul Majeed Khan had a golden spout made in Constantinople and that is what is still there today. (*Daira tul Mu'arif*)

Acceptance of Dua

The Prophet ﷺ said:

'The dua performed under the rainspout of mercy ends up being accepted.' (*Jaame ul Lateef*)

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Masjid ul Haram

Allah ﷻ has mentioned Masjid ul Haram on numerous occasions in the Quran, in particular in the verse changing the Qibla. So turn your face towards Masjid ul Haram! Then further on He orders the believers 'And wherever you may be turn your faces towards it'.

This masjid has the honour of encircling the House of Allah ﷻ.

The very first Masjid

It also has the honour of being the very first masjid. Abu Zar Gaffari narrates that he asked the Prophet ﷺ:

'Which was the first masjid to be built upon the Earth?' The Prophet ﷺ revealed 'The first masjid was Masjid ul Haram.'

The reward of a hundred thousand prayers

This is the reason that each prayer there is worth a hundred thousand, the Prophet ﷺ said:

'The reward of one prayer in my masjid is equal to 1000 prayers and the reward of one prayer in Masjid ul Haram is equal to 100 prayers in my masjid' (*Akhbaar e Makka*)

Journey towards three Masjids

The Prophet ﷺ also made clear to us that if we wanted to travel to any masjid to attain greater reward then there were only three such masjids whose journey would lead to greater reward. All masjids have equal reward, except Masjid ul Haram; the Prophet's Mosque and Masjid ul Aqsa, where there is greater reward. Abu Saeed Khudri narrates that the Prophet ﷺ said:

'One should only travel to three masjids; Masjid ul Haram, my Masjid and Masjid ul Aqsa.' (*Akhbaar e Makka*)

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Its expansion

Allaama Syed Suleman Ashraf Bihari writes about its construction and expansion:

'During the times of Ibraheem, the Prophet ﷺ and even Abu Bakr Siddiq, Masjid ul Haram only extended to the *Mataaf* area around the Ka'ba. The children of Ismaeel would live outside the haram because they deemed it disrespectful to build or live next to the Ka'ba. However when Qussa bin Kilaab (of the Quraysh) became the Mutawalli (custodian) of the Ka'ba he advised the Quraysh to build their houses close to it. As a consequence all the land around Masjid ul Haram became covered in houses. The first person to expand the haram of the Ka'ba was Umar al Farooq; he purchased the houses of the Quraysh and included them into the haram by putting a wall around them. Syeduna Uthman further extended it and then Abdullah bin Zubair, Waaleed bin Al Malik, the Khalifa Muhammad Mahdi and the Sultan Murad Khan expanded it greatly. The Turkish Sultans, Shah Faisal and Shah Fahad have also had a significant role in its expansion. (*Al Hajj*)

The ZamZam spring

When Syeduna Ibraheem, on Allah's ﷻ command, left his wife Syeda Hajira and son Syeduna Ismaeel here their water ran out. In light of Ismaeel's thirst and dehydration Syeda Hajira climbed Mount Safa to spot any passing caravans. When she could not see anything from there she went to Marwah. In between the two hills is a low spot from which she could not see Ismaeel, and her maternal instincts forced her to run through that low part. In all this she had undertaken seven trips between Safa and Marwah before suddenly water burst out from under Syeduna Ismaeel's feet. This was undoubtedly a moment of joy for her and as she was creating a small bank around the water she was saying 'Maa Zam Maa Zam'

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(There is enough water, there is enough water) and consequently this spring became known as ZamZam.

The well became lost

Over time this well became lost and the Makkans had forgotten it. However ■ the Prophet's ﷺ time approached, and with its baraka, the well was shown to the Abdul Muttalib (the Prophet's ﷺ Grandfather) in ■ dream. When he tried to dig for it the Quraysh stopped him but Abdul Muttalib succeeded. From that day on, until Qiyamah, this well has and will continue to quench the people.

The Prophet ﷺ had great love for this water; during his childhood it was part of his staple diet; and not only would he take it back with him after Hajj and 'Umra he would also order it from Makkah. Remember too that it is also the *tabbaruk* of the Prophet ﷺ (as will be mentioned later).

The Baraka of ZamZam

The Prophet ﷺ mentioned many of its virtues, some of which are:

Whatever it is drunk for:

Ibn Jarir narrates that the Prophet ﷺ said:

"Whatever (purpose) ZamZam is drunk for it happens." (*Ibn Majah*)

It is a cure:

Abu Zar Gafari explains how he became a Muslim:

"I came to the Prophet ﷺ and offered my salaam. He asked 'From where are you?' I replied 'From the family of Gafari'. He asked 'How many days have you been here?' I replied 'Three days and Three nights'. He asked 'Who is your host

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here?" I replied 'No one. I have been surviving solely on the water of ZamZam'. He ■id 'ZamZam is blessed, it is a food in its own right and a cure.' (*Muslim, Fada'il of Abu Zar*)

Abdullah bin Abbas narrates from the Prophet ﷺ:

"The best water on the face of the Earth is ZamZam, it contains both nourishment and relief (cure)." (*Al Mojam Al Kabir of Tibraani*)

Looking at it is ibadah:

It is narrated from Makhool that the Prophet ﷺ said:

"Looking at ZamZam is both an Ibadah and an extinguisher of sins" (*Subl ul Hudaq*)

Abu Hanza states that he used to help Ibn Abbas serve the water. However when he missed a few days through a fever and Ibn Abbas asked him he explained about his fever and Ibn Abbas:

"relayed to me the Prophet's ﷺ proclamation 'Fever is from the heat of Hell so cool it with the ZamZam water.' (*Musnad Ahmad*)

Drink it to the full:

ZamZam should be drunk to the full. Abdullah bin Abbas narrates that the Prophet ﷺ said:

"One of the differences between us and the hypocrites is that they do not drink ZamZam to the full." (*Ibn Majah*)

In another narration it is:

"Drinking ZamZam water to the full extinguishes hypocrisy" (*Akhdhar e Makkah*)

Abdullah ibn Abbas' supplication

You have seen the Prophets ﷺ statement above:

'Whatever (purpose) ZamZam is drank for happens.' At the time of drinking Abdullah ibn Abbas would supplicate 'O Allah ﷻ, Verily I ask You for beneficial knowledge; plentiful wealth and relief from all ills.' (*Sunan Daar Qutni*)

The Station (Maqam) of Ibrahim

In describing and mentioning the virtues of His House in the Quran Allah ﷻ ordered has said 'And take a place of prayer at the station of Ibrahim.'

Allah ﷻ has mentioned the Station in the Quran with high regard, it is a living eternal miracle of Syeduna Ibrahim, entwined with beautiful and happy memories of Islam and yesteryears. This masterpiece of Islamic history ■ located about 11 metres in front of the Ka'ba's door and acts as ■ focal point for all creation.

Abdullah bin Abbas narrates that the Prophet ﷺ said:

'The Hajar and the Maqam are two pearls from paradise whose light Allah ﷻ has extinguished, had He not they would have enlightened the East and the West.' (*As Sunan Al Kubra*)

Syeduna Ibrahim built the Ka'ba standing upon this stone. It is ■ Bukhaari that when the walls of the Ka'ba were being raised Syeduna Ismael brought this stone and put it at the feet of his father, who stood upon it whilst building. (*Bukhaari*)

Imam Fakhruddin Raazi describes the Maqam:

'It is the stone upon which Syeduna Ibrahim stood.' (*Maqateeh ul Ghaib*)

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Shaykh Muhammad Abdul Ma'bood writes that when Syeduna Ibrahim was building the Ka'ba the stone would itself, through Allah's ﷻ command, rise up and down and move to the left and right ■ required. (*Taareekh ul Makkah*)

According to narrations it was upon this stone that Syeduna Ibrahim stood and called the people to Hajj. His call was heard by all those who would perform Hajj until Qiyamah and they all responded with 'Labbaik'.

You will read further on that after completing the tawaaf the Prophet ﷺ would come to it reciting the verse 'And take the Maqam of Ibrahim as a place of prayer.'

Signs of the feet upon it

It is also a divine miracle that when Syeduna Ibrahim stood upon the stone it became soft and till this day it still clearly shows the signs of his feet. By looking at the footmarks one cannot help but ponder that if the footmarks are so beautiful how elegant must the foot have been! Shaykh Qaadri Sarana ullah Paani Patti writes :

'The footmarks upon the surface of the stone and it becoming soft so that the foot could sink into it to the ankles and for the footmarks to last so long, despite the thousands of enemies, is evident proof of the Ka'ba being the Qibla.'

The footprints of the beloved

Just as we have the footmarks of Syeduna Ibrahim here there are also stones that carry the footmarks of the beloved Prophet ﷺ. Imam Zarqaani writes:

'The recent and past eulogists of the Prophet ﷺ have mentioned that when the Prophet ﷺ stepped on a stone it would become soft and thereby securing his blessed footmarks upon them.' (*Zarqaani*)

Allaam Hafsaaji writes:

"There are still some stones in Jerusalem and Egypt which bear the Prophet's ■ blessed footprints and the people attain baraka from them; visit them and honour them." (Naseem ur Riyaad)

The feet of the Habeeb (beloved) and the Khaleel (friend)

One day the Quraysh asked a famous soothsayer to inspect all of their feet and determine whose most resembled the footprints upon the Maqam ul Ibraheem. The soothsayer asked that the ground be properly cleaned and made spotless, and for each of them to walk on it before him. He was unable to find any feet resembling Maqam ul Ibraheem until the Prophet ■ walked past, after seeing the prints of Muhammad ■ he proclaimed:

"This most resembles it from all of you." (*Hujjatullahi Ala'l Aalameen*)

The places of acceptance

The people of knowledge and wisdom have identified the following as places (and times) where supplications are accepted:

Upon the vision of the Ka'ba; during the tawaaf; at Multazam; beneath the Meezaab ur Rahmah; inside the Ka'ba; at the ZamZam spring; near Hajjar ul Aswad, upon Safa and Marwah; during the Sa'ee; at Maqam ul Ibraheem; ■ Arafah; at Muzdalifa; at Mina; next to three Jamaraat; at the Prophet's ■ birthplace; at all the signs of the Prophet ■ such as his tomb, his pulpit, and his place of prayer; next to the pillars in Riyaad ul Jannah; in Baqee' and Mu'allaa; at Uhud, at Masjid ul Quba and other holy places.

Imam Hizarie writes after mentioning all these different places:

"If the supplication is not accepted at the Prophet's ■ tomb where else will it be accepted?" (*Al Hish ul Hiseen*)

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Some of the scholars have stated that there are 83 such places of acceptance. Shaykh Nehrwaani (d 990) writes:

"Imam Hasan al Basri and others have said that there are 83 such places." (*Kifaay ul F'aam*)

In reality every one of the places there is worthy of our respect and visitation. May Allah ■ grant us the ability to be of the respectful

How many times did the Prophet ■ go inside the Ka'ba?

We do not know about before the migration but after it he entered the building of the Ka'ba four times:

- 1) During the conquest of Makkah
- 2) During the second conquest
- 3) During the 'Umra Qadhiya
- 4) During the farewell Hajj

The Station of Multazim

The wall of the Ka'ba between it's door and the Hajjar ul Aswad is known ■ the Multazim. Abdullah bin Abbas narrates:

"Between the Hajjar and the door is the Multazim." (*Akbaare Makkah*)

The famous Tablee Mujahid writes:

"The space between the Rukn and the door is called the Multazim." (*Al Qurraa*)

Why is it called the Multazim?

Ilizaaam means to stick to something. Multazim thus means the place that is stuck to. This part of the wall is known ■ such because it is the place people stick to and supplicate. Allaama Yaqaout Hamawi writes :

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'It is called that because people supplicate and seek refuge by sticking to it.' (*Mujam Al Baladain*)

Its virtues

What more virtue could this place have than being the place the Prophet ﷺ stuck to and supplicated! Along with this its other virtues have been mentioned in the ahadith:

Abdullah bin Abbas narrates that the Prophet ﷺ said:

'Muhazim is a place where supplications are accepted, whatever dua a servant of Allah ﷺ makes there it is accepted' (*Al Quraa*)

Ibn Abbas reveals about himself:

'By Allah ﷻ I have never supplicated here except that it was accepted.' (*Al Quraa*)

Remember that supplicating by sticking to it is ■ ancient practice. It is narrated about Syeduna Adam ﷺ that after the tawaaf and two ra'ka prayer he would come to the Muhazim. (*Al Quraa*)

The Prophet ﷺ also said:

'Whenever I wish to see Jibril ﷺ I find him stuck to the Muhazim supplicating 'Yaa Waajid, Yaa Majid, Do not end the blessings you have bestowed upon me.' (*Al Hajj*)

The Prophet's ﷺ supplication at Muhazim

Some narrations mention a dua which the Prophet ﷺ sought at Muhazim. Abu Hurayra narrates:

'At the Muhazim the Prophet ﷺ supplicated 'O Allah ﷻ I ask from You the reward of the grateful and the proximity of the close people, the yaqeen of the Saadiqeen: the reward

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of the people of Taqwa, O the most merciful of the merciful.' (*Al Quraa*)

History of the Ka'ba's cloth

Prior to the Islamic period three people draped the Ka'ba with the cloth. The first was Syeduna Ismail, then Adnaan and then Quba Humeiri. After the arrival of Islam the Prophet ﷺ was the first person to do so on the occasion of the conquest of Makkah when he draped it with a black cloth made in Yemen. (*Taarreeh Makkah al Mukarrama*)

Since 1347 Hijri the cloth has been prepared in Makkah and is changed every year after the pilgrims leave for Mina.

History of the Hajj

on the ihraam at the Arsh and recites Talbiya until reaching Hajar ul Aswad from where it begins its tawaaf of the Ka'ba. Afterwards it prays two rakas in the middle of the House.'

CHAPTER 2

HISTORY OF THE HAJJ

Shaykh Azraqee narrates from Ibn Abbas:

'Once Jibreel عليه السلام came to visit the Prophet ﷺ and he was dusty. The Prophet ﷺ enquired about the dust and he explained 'I have come from visiting the House, the Hajar ul Aswad was crowded by the angels and thus dust you see is from their wings.'

The first Hajis

Adam's Hajj

Syeduna Adam عليه السلام was the first human to perform the Hajj. Imam Abu'l Shaykh and Imam Ibn Khuzayma narrate from Ibn Abbas that the Prophet ﷺ said:

The Angels were the first to perform the Hajj of Allah's ﷻ House (Ka'ba). Imam Tibrani quotes Abdullah ibn Abbas:

'The first to perform the Tawaaf of the House were the angels.'

It is narrated from Abu Hurayra:

'When Adam عليه السلام completed his tawaaf he was met by the angels who revealed whilst congratulating him on his Hajj 'We performed the Hajj of this House two thousand years before you.' Adam عليه السلام asked 'What did you recite during the tawaaf?' They replied 'We recited 'Subhaan Allah; wa'l Hamdulillah wa Laa ilaaha illaallahu wa Allahu u Akbar.' (Akhhbaar ul Makkah 44)

Wahb bin Manba states:

'I have read in the earlier books that whichever angel Allah ﷻ sends to the Earth He orders it to visit the House, so it puts

'Adam عليه السلام performed the whole of his Hajj barefoot, in total he performed 300 Hajj and 700 'Umras. During his first Hajj he met Jibreel عليه السلام at Arafah who said to him 'O Adam عليه السلام, may your Hajj be accepted. I performed the tawaaf of the House 50,000 years before your birth.' (Sahih Ibn Khuzayma)

Every Prophet performed Hajj

All the Prophets undertook the pilgrimage of the House, some once and some many times. Some Prophets actually retreated to the House after the destruction of their nation and remained there until their death. The Prophet ﷺ revealed:

'When the nation of a Prophet was destroyed, that Prophet and his saved people would come to Makkah and stay there until their death. Prophets Nuh عليه السلام, Hud عليه السلام, Salih عليه السلام and Shu'ab عليه السلام died here and their graves lie between the ZamZam well and the Black Stone.' (Akhhbaar ul Makkah)

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How many Hajj did the Prophet ﷺ undertake?

There is consensus that after the migration the Prophet ﷺ only performed one single Hajj. This was in the 10th year after migration and is known as the Hajj al-Wada' (farewell Hajj). As for the Hajj undertaken prior to migration there are several views:

1) It is in Tirmidhi from Syeduna Jaabir that the Prophet ﷺ performed two Hajj before the migration.

2) It is narrated from Abdullah bin Abbas that the Prophet ﷺ undertook three Hajj before the migration. Remember that this relates to after the meeting the Ansar delegation, Imam Qustalaani said:

'This does not negate the Hajj he undertook before that meeting. Imam Zarqani adds 'This relates to after his announcement of prophethood, ■ for before that only Allah ﷻ knows (how many Hajj he undertook).' (*Shara Zarqani*)

3) Imam Haakim with a sahih chain narrates from Sufyaan Thawri that the Prophet ﷺ undertook many pilgrimages before the migration.

4) Imam Ibn Jowzi writes:

'Prior to the migration the Prophet ﷺ performed Hajj, the number is unknown.'

5) Haafiz Ibn Atheer states that before the migration the Prophet ﷺ undertook Hajj every year. In supporting this Haafiz Ibn Hajar writes:

'The Prophet ﷺ undertook Hajj every year before the migration. Whilst he was in Makkah he never missed the Hajj once. His evidence for this is that even during Jahiliyya the Quraysh never forsook the pilgrimage, only those who were

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not in Makkah or were sick missed it. Thus if those who were not on the deen never missed the Hajj and saw it as their distinction over others how can we accept that the Prophet ﷺ ever missed the Hajj? (especially) when it is proven from the hadith of Jubayr bin Mulaam that during the Jahiliyyah era he witnessed the Prophet ﷺ standing (performing Wuqoof) ■ Arafah.'

Who performed the first 'Ummra'?

The prominent view is that it was Ibrahim and Ismaeel who first added the Sae' between Safa and Marwah, to the tawaaf. Uthmaan bin Sa'ad states that Muhammad bin Isaac told him that when Ibrahim completed building the Ka'ba and supplicated to Allah ﷻ to teach him the etiquette and rituals of the House Ibrahil ﷺ arrived and told them to go around the House seven times and thus perform the tawaaf. After that he told them to pray two rak'as at Maqam al-Ibraheem and then along with the other rituals of Hajj ordered them to perform Sae' between Safa and Marwah.

The narration of Mujahid has the additional words:

'He pointed out to them Safa and Marwah and said they were signs of Allah ﷻ. After that he took them to Mina, Arafah and Muzdalifa.' (*Akhhbaar e Makkah*)

Adam's ﷺ Sae'

However some narrations reveal that it was Syeduna Adam ﷺ who first performed the Sae'. It is in Sunan Sa'eed bin Mansur from Alaa bin Abi Rabaah:

'When Adam ﷺ came down to the Earth he undertook the Hajj of the House and performed Sae' between Safa and Marwah along with the other rituals of the Hajj.' (*Al Qur'aan li Quasid Ummi ul Qur'aan*)

How many 'Umra's did the Prophet ﷺ perform?

After the migration the Prophet ﷺ performed four 'Umras. He put on the ihram for each of them in the month of Dhul Qa'adah but performed only three of them in Dhul Qa'adah, the other was with the Hajj in Dhul Hijj.

Anas narrates:

'The Prophet ﷺ performed four 'Umras, all of them were in Dhul Qa'adah except the one in Dhul Hijj.' (*Bukhaari, Kitaab ul 'Umra*)

In further explaining this Abdullah bin Abbas said:

'The Prophet ﷺ undertook four 'Umras: the 'Umra of Hudaibiya; the 'Umra of Qadhaa, the third from Jaraana and the fourth with his Hajj.' (*Muamad Ahmad*)

1) The 'Umra of Hudaibiya was undertaken in the 6th year of the migration. The Prophet ﷺ was prevented from it and after the agreement he and the companions offered their sacrifice, shaved their heads and took off their ihraams before returning from there.

2) In the 7th year of migration he undertook the second 'Umra which is known as Qadhaa. He stayed in Makka for 3 days, in line with the earlier agreement.

3) In the 8th year of migration he performed the third 'Umra from the place of Jaraana. He put on the ihram at Jaraana at night and went to Makka, performed 'Umra and returned to Jaraana the same night. Syeduna Mahrash narrates:

'He left for the 'Umra at night, entered Makka at night, performed 'Umra at night and returned at night. He

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witnessed dawn at Jaraana ■ if he had spent the night there.' (*Tirmidhi*)

This is the reason this 'Umra remained hidden from many of those companions who stated that he only performed three 'Umras and not four.

4) In the 10th year of Hijrah he performed 'Umra along with the Hajj tul widaa. He put on the ihram in the month of Dhul Qa'adha but performed the 'Umra in the month of Dhul Hijj. This will be described in detail later.

Remember that as you have just read the Prophet ﷺ undertook all his 'Umras during the months of Dhul Qa'adha and Dhul Hijj. He did not perform any in Ramadhan, although he did describe its virtues. Ibn Abbas narrates:

'When the Prophet ﷺ returned from the Hajj he asked Umm e Sinaan Ansariya 'Why did you not perform Hajj?' She explained 'I had no conveyance.' He recommended 'Perform 'Umra in Ramadhan for it is like performing Hajj with me.' (*Bukhaari*)

The Prophet ﷺ performed all his 'Umras during the months of Hajj. Shaykh Ibn Qayyim explains the wisdom in this:

'It was in opposition to the polytheists who disliked performing 'Umra during the months of Hajj and deemed it the greatest of sins' (*Zaad ul Mi'ad*)

Leaving for Makka 5 times

The above also reveals that after the migration the Prophet ﷺ entered Makka 5 times, four in the state of ihram and once without.

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1. Once in the state of ihraam when he had to return from Hudaibiya.
2. Once for the 'Umra of Qadhaa when he stayed in Makkah for three days
3. Once in Ramadhan during the conquest of Makkah when he was without ihraam. From there he went onto Hunayn
4. Once for 'Umra when he put on the ihraam at Jarama
5. Once on the occasion of Hajj at al Widaa

The Prophet's ﷺ places of Prayer in the Ka'ba's Haram

The Ahl ul Seer have identified the places where the Prophet ﷺ prayed in the sanctity (haram) of the Ka'ba. These are nine:

1) *Magaam ul Ibrahim*

After completing the tawaaf the Prophet ﷺ prayed Nawaafil in a place such that Magaam ul Ibrahim was between him and the Ka'ba.

2) *Door of the Ka'ba (Baab ul Ka'ba)*

Abdullah bin Abbas narrates that the Prophet ﷺ said:

'Jibril ﷺ met twice in prayer at the Baab ul Ka'ba.' (Akhbaar ul Makkah)

3) *Southern Pillar (Rukn ul Shamaali)*

Abdullah bin Saab narrates that after Abdullah ibn Abbas had lost his sight he once took him to the Haram, by Rukn al Shimaali, and asked:

'I have been told the Prophet ﷺ prayed here?' He replied 'Yes' and stood and prayed.' (Abu Dawud)

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4) *Corner of Mataaf, next to the black stone* Murtalib narrates:

'I saw the Prophet ﷺ undertake tawaaf and then come to the corner of the Mataaf and pray two raka's.' (Nisai)

In the narration of Ibn Hibbaan it is:

'He prayed in front of the Hajjar ul Aswad whilst men and women were passing in front of him and there was no sufra between him and them.' (Al Qurraa)

5) *Between the Ka'ba and the Magaam ul Ibrahim* Ibn Saab narrates:

'On the day of the conquest of Makkah he prayed in front of the Ka'ba and then raised both his blessed hands.' (Akhbaar ul Makkah)

6) *By the western corner (Rukn al Garbi)*

Murtalib bin narrates that he saw the Prophet ﷺ praying by the western corner such that his back was to Baab (gate of) ul 'Umra. Imam Ahmad, Abu Dawud, Nisai and Ibn Majah narrate from him:

'I saw the Prophet ﷺ praying next to Baab Banu Salm whilst the people were walking past him and there was no sufra between them and him.'

Shaykh Azraee describes Baab Banu Salm

'Today that door is known as Baab ul 'Umra.'

7) *Between the Rukn al Yamani and Hajjar ul Aswad* Ibn Isaac writes:

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"The Prophet ﷺ used to pray between the Rukn al Yamani and Hajar ul Aswad."

Prior to the migration the Prophet ﷺ would often pray here.

8) *Hateem of the Ka'ba*

Urwa bin Zubair narrates that he asked Abdullah bin Aas to tell him of something from the early days of Islam. He revealed:

"The Prophet ﷺ was once praying in the Hateem of the Ka'ba when Uqba bin Abu Mueet placed a cloth around his neck and pulled at it fiercely. Abu Bakr arrived to defend the Prophet ﷺ and protested 'Do you want to kill the man who says his Lord is Allah ﷻ?' It is also proven from sahih ahadith that the Prophet ﷺ took Syeda Aisha by the hand into the Hateem and ordered her to pray there.

It is possible that this prayer was under the Meezaab ur Rahmah (spout of Mercy) because Abdullah bin Abbas ordered:

"Pray upon the place of the Akhyaar and drink from the water of the Abraar". He was asked to explain the place of Akhyaar and he revealed 'Under the Meezaab of Rahmah'. He was then asked 'What do you mean by the water of Abraar' and he revealed 'The water of Zamzam, the Prophet ﷺ is the chief of the Akhyaar'.

9) *Inside the Ka'ba*

Abdullah bin Umar narrates:

"The the Prophet ﷺ prayed inside the Ka'ba, at that time the Ka'ba had six pillars and during his prayer there were two to his left, one to his right and three behind him."

Naafe narrates:

"The when Ibn Umar would perform tawaaf he would

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pray two raka's inside the Ka'ba."

In summary, these were the nine places where the Prophet ﷺ prayed.

When did Hajj become obligatory

Hajj became obligatory in the ninth year after the migration. That year the Prophet ﷺ sent Abu Bakr Siddiq to Makkah as the Ameer (leader) of the Hajj group, Syeduna Ali also accompanied him. The Prophet ﷺ ordered them to recite Surah Baraa on arriving in Makkah and proclaim

- 1) No polytheist will perform Hajj next year
- 2) No polytheist is to perform the tawaaf of the house naked.

The polytheists used to circumambulate the Ka'ba naked and utter polytheistic words in their talbiya.

Why did the Prophet ﷺ delay performing his Hajj?

The Prophet ﷺ undertook the Hajj in the 10th year of migration, so why did he delay it by one year? The scholars have mentioned several reasons for this apparent delay:

- 1) The verse that commanded Hajj was revealed at the end of the ninth year (Aam ul Wufood) and the Prophet ﷺ formed the intention of Hajj for the following year.

- 2) The obligation revealed was in fact from the 10th year and the Prophet ﷺ sent Abu Bakr Siddiq not for Hajj but to announce the command. Shaykh Ibn ul Hajj Maalik writes:

"The Hajj of Abu Bakr, Ali and others that year was for reward, just like the Prophet's ﷺ Hajj prior to migration." (*Hashiya ul Bedaah*).

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Shaykh Ibn Qayyim writes:

“These verses and the announcement of them was made in the 9th year, he sent Abu Bakr to announce them in Makkah during the Hajj season.” (*Zaad ul Mi'aad*)

- 3) The Prophet ﷺ knew that he would not die without performing the Hajj. Imam Ibn Hamaam writes:

“The Prophet ﷺ did not fear dying before performing the Hajj because he knew that he would live until he had performed it and completed his preaching by teaching the people its rituals.” (*Fath ul Qadeer, Book of Hajj*).

Shaykh Abdul Fataah Hussein Makki writes:

“It is possible that Allah ﷻ had informed His Prophet ﷺ that he would not die until he had performed Hajj so he was convinced he would perform it.” (*Al Ifkakh Ala Masaail il Eedaah*)

- 4) Another important reason also was that prior to the Tenth year, Hajj did not take place ■ its correct time because the polytheists of Makkah had changed the dates of Hajj:

“The polytheists had moved Hajj to the solar months and would move it back 15 days each year.” (*Subul ul Hudaah*)

This is the reason for the following words in the Prophet's ﷺ Hajj Khutba in the 10th year:

“Verily time has returned to how it was on the day Allah ﷻ created the Heavens and the Earth.” (*Al Muwaahtib ud Duniya - Noh as Saadis*)

In summary, when Hajj had returned to its correct date and all the polytheistic acts, such as tawaaf in the nude, had been eliminated Allah ﷻ gave the order of the Hajj and the Prophet ﷺ undertook it that year.

CHAPTER 3

THE HAJJ JOURNEY

Announcing His intention

The months of Hajj are Shawwaal, Dhu'l Qa'da and the first 10 days of Dhu'l Hijja. A person can put on the ihram at any time during this period in accordance with his situation. This flexibility makes Hajj as easy as possible for all.

The Prophet ﷺ formed his intention of Hajj in Dhu'l Qa'da and had it announced so that all who wished to join him in this blessed ritual could begin preparing. It is narrated from Jaabir in Nisai and Musnad Ahmad

“In the 10th year of Hijrah it became well known that the Prophet ﷺ intended to perform Hajj that year.”

Imam Saalih writes:

“When the Prophet ﷺ intended to undertake the Hajj he had it announced amongst the people.” (*Subul ul Hudaah*)

Preparations in the month of Dhu'l Qa'da

Ibn Isaac writes:

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'With the arrival of Dhul' Qa'da of the 10th year the Prophet ﷺ began preparing for Hajj and also ordered the people to begin preparing' (*Sira un Nabawiyya*)

People's arrival in Madeenah

When the believers heard the Prophet ﷺ was preparing to leave for Hajj they began arriving in Madeenah in their droves from all parts, such that:

'there was no one left, they were arriving by conveyance and by foot.' (*Nasai*)

The people who lived on the path to Makkah joined up with the Prophet ﷺ he passed them. All of them had one purpose:

'to meet up with the Prophet ﷺ and complete Hajj with him to do exactly as him.'

Sermon before departure

Ibn al-Qayyim narrates:

'The Prophet ﷺ delivered a sermon in which he also identified the Meeqaat (the limit one must not cross without being in a state of ihram); the people of Madeenah put on the ihram at Dhul' Hulaifa.' (*Ibn Maja*)

Abdullah ibn Umar states:

'A man in Masjid un Nabawi asked 'At where shall we put on the ihram?' The Prophet ﷺ replied 'The people of Madeenah should put it on from Dhul' Hulaifa.' (*Bukhari*)

At this occasion the Prophet ﷺ also identified the Meeqaat for those coming from other directions; Zaat Araf for those from Iraq; Qarn

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for those arriving from Najd and Yamlalam for those coming from Yemen.

This sermon must have taken place in Masjid un Nabawi on Jumua because we cannot find a specific gathering for this Hajj sermon in any narration. Shaykh Ibn Qayyim writes whilst proving that the Prophet ﷺ left for Hajj on a Saturday:

'This is evidenced by the fact that from the pulpit in Madeenah the Prophet ﷺ revealed to the companions the glory of the ihram and what to wear in ihram. It is clear that this was a Friday and Abdullah bin Umar was present in this khutba. It was the practice of the Prophet ﷺ, prior to any ritual or deed, to teach the companions about it and the best time for that was the Jumua before his departure, after which there was no other Jumua. The whole of creation was gathered and the Prophet ﷺ desired to spread the teaching and there were a great many people present in that Jumua.' (*Zaad ul Muad*)

Preparations for leaving

After appointing Abu Dujana Sammaak bin Harsha Sa'adi the ameer of Madeenah the Prophet ﷺ performed Ghusl. Abdullah bin Abbas describes the Prophet's ﷺ preparations:

'He combed his hair, applied oil and put on ■ sarong and blanket. He did not prevent the companions wearing any sarong or sheet except yellow coloured cloth' (*Al Bid'ayya wa Nihaaya, Hajja tul Widaa*)

Leaving Madeenah

The Prophet ﷺ left Madeenah after the Dhuhur prayer on Saturday the 25th of Dhul' Qa'adha. He prayed Dhuhur in Madeenah and Asr at Dhul' Hulaifa. Syeda Aisha narrates:

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'We left with the Prophet ﷺ when there were five days left of Dhu'l Qa'ada' (*Bukhaari, Book of Hajj*)

Remember that the narrator at the time assumed there were to be thirty days of Dhu'l Qadah when in fact there turned out to be only 29. That is why she said 'when there were five days left in the month.'

Anas bin Malik narrates:

'On the day of departure the Prophet ﷺ prayed four rakas' Dhuhr in Madeenah and two rakas' Asr at Dhu'l Hulayfa,' (*Muslim*)

Asr was two rakas because they were on a journey.

Imam Qustalaani writes:

'The Prophet's ﷺ departure from Madeenah was between Dhuhr and 'Asr' (*Al Muwathib ma'a Zayqaani*)

A plain conveyance and a plain Saddle

The Prophet ﷺ used a conveyance for his Hajj journey, however it and the saddle etc were extremely plain. His she-camel was the type that also carried provisions and luggage, meaning that it was not like that of the kings with separate she-camels for themselves and others for their luggage. Anas narrates:

"The Prophet ﷺ travelled to Hajj on a very old saddle and the cloth upon it was worth only four Dhirhams."

This is despite the fact that in this same journey the Prophet ﷺ offered and slaughtered 100 camels for the pleasure of Allah ﷻ.

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Thamaama states:

'We saw Anas performing Hajj on a very plain and old saddle, even though he was not a miserly person. We asked him about it and he explained 'Verily the Prophet ﷺ performed Hajj on a camel that was used for carrying goods.' (*Bukhaari, Book of Hajj*)

Isaac bin Saeed narrates from his father:

'We were with Abdullah bin Umar on a journey. Some Yemens passed us by whose camels had leather saddles and palm fibre bridles. Abdullah bin Umar commented 'Whoever wants to see the (conveyance of the) Prophet ﷺ and his companions (on the occasion of the Hajj a tul Widaa) should observe these people.' (*As Sunan Al Kubra of Bayhaqi*)

Supplication upon the conveyance

It is narrated that the Prophet ﷺ recited the following words most during his journey:

'O Allah ﷻ, make the Hajj free of pretence, display and pride.' (*As Sunan Al Kubra*)

These words are also narrated from the Prophet ﷺ whilst at Arafah.

All the wives participated

Along with all the other men, women and children who accompanied the Prophet ﷺ on this blessed journey all his pure wives accompanied him too.

'All the wives were with him' (*Muslim*)

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The Path with the Tree

There were two routes to Makkah from Madeenah, one was the Tareeq us Shajarah and the other was the Tareeq ul Maras.

Tareeq us Shajarah¹ was the path with the tree whilst Maras was the path by which the traveller passed Maras in the last part of the night and reached Madeenah in the morning. Both the tree and Maras are about six miles from Madeenah; with the Maras being slightly closer. En route to Makkah the Prophet ﷺ would take the Tareeq us Shajarah and return by the Tareeq ul Maras.

Abdullah bin Umar narrates:

'When the Prophet ﷺ would go to Makkah he would pray in Masjid ul Shajarah and when returning he would pray by the rear of Dhul Hulayfa and stay there until morning.'
(Bukhaari)

At the station of Dhul Hulayfa

The first station (stop) on the Prophet's ﷺ journey of Hajj was Dhul Hulayfa, which is about 9km from Madeenah. On arrival here the Prophet ﷺ prayed the shortened prayer of 'Asr.

'On the day of departure the Prophet ﷺ prayed four rakas' Dhuhri in Madeenah and two rakas' 'Asr at Dhul Hulayfa.'
(Abu Dawud)

This place was also known as the Aqeeq valley. This is where the people from Madeenah put on the ihram and now there is ample provision of wudhu and ghusl facilities.

Spent the Night there

The Prophet ﷺ spent the night at Dhul Hulayfa and prayed five prayers there: from 'Asr to the Dhuhri of the next day.

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Allah's ﷻ message

That night an angel brought a message from Allah ﷻ, which the Prophet ﷺ relayed to the companions after the Fajar prayer. Umar al Farooq narrates:

'In the valley of Aqeeq (Dhul Hulayfa) I heard the Prophet ﷺ say 'During the night a messenger from Allah ﷻ came to me and ordered 'Pray in this blessed valley and announce that 'Umra can take place with the Hajj''

Allaama Ibn Katheer under this hadith writes that it commands the praying of Dhuhri in the valley of Aqeeq and then putting on the ihram. This command was sent at night but:

'The Prophet ﷺ informed the companions of it after the morning prayer. Thus there was no prayer after it except the Dhuhri prayer so the order must have been to pray that and then put on the ihram.'
(Al Bidaya Wa Nihaya)

A second narration mentions Jibril ﷺ as the angel and adds:

'Verily until Qiyaamah 'Umra has been permitted with the Hajj.'
(Mustad Ahmad)

This blessed proclamation of the Prophet ﷺ is now scribed upon the wall of the Dhul Hulayfa masjid.

The reason for this command was that the disbelievers deemed it sinful to perform 'Umra during the months of Hajj. However not only has Allah ﷻ allowed 'Umra in these months but allowed it with the Hajj itself!

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The birth of Muhammad bin Abu Bakr

At Dhu'l Hulaifa Abu Bakr Siddiq's wife Syeda Asmaa bint Anees gave birth to Muhammad bin Abu Bakr. When Syeduna Abu Bakr informed the Prophet ﷺ of the birth he told him to tell his wife:

'Perform ghusl, use a cloth to stop the blood and put on the ihram.' (*Al Muwaahib Ma'a Zarqaani*)

This narration proves several matters:

- 1) Ghusl is Sunna for the ihram; Imam Zarqaani writes about the Prophet's ﷺ words 'perform Ghusl':

'This is evidence that ghusl is Sunna for ihram.' (*Al Muwaahib Ma'a Zarqaani*)

- 2) Ihraam is valid for women in menstruation and post-natal bleeding (Nifas). Under the words 'Put on the ihraam' Imam Zarqaani writes:

'In this is the validity of the ihram of the women in Nifas and Haith. There is consensus upon this.' (*Al Muwaahib Ma'a Zarqaani*)

Sunan Nisai and Ibn Majah contain the Prophet's ﷺ decisive words for such women:

'Perform all the acts of the pilgrim except the tawaaf of the House.' (*Ibn Majah*)

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Necklace around the sacrificial animals

The Prophet ﷺ placed a necklace around the animals he was taking to the House of Allah ﷻ for sacrifice. This was so they could become distinctive as being for Allah ﷻ, even the disbelievers refrained from harming the animals that had such necklaces around their necks!

In charge of these animals

The Prophet ﷺ appointed Naajiya bin Jundub Aslami in charge of the sacrificial animals. Remember that this was the same companion in charge of the animals during Hudaibiya and the 'Umar of Qadhaa.

Preparations for the ihram

On the 26th of Dhu'l Qadah, at Dhu'l Hulaifa, after the Dhuhr prayer, the Prophet ﷺ performed the ghusl for ihram. Zaid bin Thaabit narrates:

'I saw the Prophet ﷺ removing his clothes and bathing for ihram.' (*Tirmidhi, Book of Hajj*)

After the ghusl and before putting on the ihram he applied scented Syeda Aisha would proudly say:

'My these two hands put scent upon the blessed body of the Prophet ﷺ, once when he intended to put on the ihram and once when he took it off and prepared for the tawaaf (uz Ziyaarah) of the House.' (*Muslim, book of Hajj*)

This reveals that before putting on the ihram a person can bath with scented water and soap, because scent is only prohibited after putting on the ihram and not before it. Another narration clarifies that the Prophet ﷺ bathed using scented items. Syeda Aisha narrates:

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'When the Prophet ﷺ intended to put on the ihram he would wash his head with scented soap and apply oil, but not a lot.'
(*Musnad Ahmad*)

Stuck his blessed hair together

After ghusl and applying oil to his blessed hair the Prophet ﷺ stuck his hair together. Abdullah bin Umar narrates 'The Prophet ﷺ stuck together the hair of his blessed head' (*Sunan Abu Dawud*)

This was done so that the hair would not become scattered during the term of the ihram. The ulama have defined and explained this practice: 'To put something sticky ■ the hair which would stop them scattering during the ihram.' As the pilgrim is to spend several days in ihram this will protect the hair.

Reconciling the two ahadith

One might at this stage refer back to the hadith which praised the pilgrim with scattered hair and a dusty body. So does this hadith about sticking the hair contradict that? No it does not, there are two points to remember here:

- 1) Scattered hair in the former hadith symbolises the forsaking of beauty, the sticking of hair is not part of beauty.
- 2) This act is before the ihram, the scattered hair mentioned in the former hadith refers to it happening during the ihram. (scattered hair is praiseworthy because it occurred during ihram for the pleasure of Allah ﷻ, if they were scattered before ihram then that was out of personal choice and therefore not praiseworthy)

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Put on two sheets

The previous narration of Zaid bin Thabit mentioned:

'The Prophet ﷺ removed his clothes for the ihram'. The Muhaddithen have explained that this means he took off his stitched clothes. (*Al Mirqaat*)

He then draped himself in two sheets. A man once asked the Prophet ﷺ what a person can wear during the Ihraam. The Prophet ﷺ replied:

'He cannot wear a shirt, turban, trouser, gloves, hat or socks, similarly scented clothes are forbidden for him unless they have been washed.' (*Sahih al Hudaq*)

Important point for women

Women need to wear normal plain and clean clothes, there is no restriction to their colour. They should shroud their whole body in a large sheet and keep the face uncovered, however when they encounter strange men they should cover their face with an outer garment.

Umm ul Momineen Syeda Aisha narrates:

'We were with the Prophet ﷺ on the Hajj journey, and when a man would approach we would put our outer garment (*jilbab*) over our face and when he would pass we would uncover our face.' (*Abu Dawud*)

Fatima bint Munzar narrates:

'We performed Hajj with Asma bint Abu Bakr and during the ihram we would hide our faces from strange men.'
(*Bukhari*)

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Turning the face or using the hand (like a fan) etc also covers and hides the face.

Allaama Syed Suleman Ashraf Bihaari states that in terms of the ihram there are three differences between men and women:

- 1) Women can wear stitched clothes, which are prohibited for men.
- 2) It is necessary for a woman to cover her head, conversely it is necessary for a man to keep it uncovered.
- 3) A woman only needs to keep her face uncovered whereas a man must keep it and his head uncovered. (*Al Hajj*)

Praying Nawaafl

Jabir narrates:

'The Prophet ﷺ then prayed in the (Dhu'l Hulayfa) masjid.'

Abdullah bin Umar narrates:

'The Prophet ﷺ prayed two rakas ■ Dhu'l Hulayfa' (*Al Bukhaari*).

In one raka' he recited Surah Kaafiroon and in the other Surah Ikhlâas.

Imam Nawawi below these ahadith writes that at the time of forming the intention of ihram it is mustahab to pray two rakas nafl and they should be prayed before putting on the ihraam. (*Shara Muslim*)

Making intention after the Nawaafl

The Prophet ﷺ made the intention of Hajj and recited the Talbiya

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immediately after completing these two rakas of Nafl.

Abdullah bin Abbaas narrates:

'The Prophet ﷺ came out with the intention of Hajj and prayed two rakas nafl at Dhu'l Hulayfa and whilst still seated in his place of prayer made the intention of Hajj and recited the Talbiya.' (*Musnad Ahmad*)

However there are some narrations which state that he recited the Talbiya mounted upon his camel, whilst others state that he recited it after ascending the Baydaa mountain. All of these narrations are reconcilable. Saeed bin Jabeer states that he commented to Ibn Abbas:

'How strange it is that there is disagreement amongst the companions over where the Prophet ﷺ made the intention of Hajj and recited the talbiya.' He explained 'After the hijrah the Prophet ﷺ only performed one Hajj, and I know more about it than anyone else, what happened was that he made the intention after the nawaafl in Masjid Dhu'l Hulayfa. Those who heard it safeguarded it and relayed it onto others. He then mounted his she-camel and recited the talbiya when it rose and those who heard it then mentioned it even though by Allah ﷻ he had made the intention in his place of prayer.' (*Musnad Ahmad*)

Before beginning the Talbiya it is better to be facing the Qibla because it is narrated:

'When the she-camel rose the Prophet ﷺ faced the Qibla and recited the talbiya' (*Bukhaari*).

In summary one should make the intention and recite the talbiya after the nafl prayer (because one will already be facing the Qibla).

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The intention of Hajj

If one is putting on the ihram for just Hajj then the following intention should be made;

'O Allah ﷻ, I have made the intention of Hajj, so make it easy for me and accept it from me.'

If one is entering the Ihram solely for 'Umra then replace the word Hajj in the above with 'Umra. If the Ihram is for both Hajj and 'Umra then mention both.

The Hajj that most people from Europe and North America undertake (apart from those who go on very short trips) is the Tameer Hajj, which is performing 'Umra with one ihram and Hajj with another Ihram, in the same journey people need to clearly appreciate that after performing 'Umra in Makkah they will be taking off the ihram and then later will put on the ihram of Hajj in Makkah. Thus when they put on the first ihram they should only make the intention of 'Umra so that they can come out of it after the 'Umra.

Recite this Talbiya

After making the intention of Ihram the Prophet ﷺ recited the following talbiya:

'I am at Your service, O Allah ﷻ I am at Your service, I am at Your service, You have no partner, I am at Your service, Verily the Praise, the Blessing and the Kingdom is for You and You have no partner.'

Jaabir narrates:

'When the Prophet's ﷺ conveyance ascended Mount Baydaa the Prophet ﷺ recited the talbiya and the people also recited it and added some words to it. The Prophet ﷺ heard them but did not say anything.'

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The command to recite it aloud

Remember that all were reciting the talbiya aloud because that was the command. Abu Hurayra states that he heard the Prophet ﷺ say:

'Jibril ﷺ ordered me to raise the voice in the Talbiya for it is one of the signs of Hajj' (Musnad Ahmad)

Not only that, he asked the Prophet ﷺ to also order the companions to recite it aloud.

Zaid bin Khalid narrates that the Prophet ﷺ said:

'Jibril ﷺ came to me and said 'O Muhammad, order your companions to raise their voices in the talbiya for it is a sign of the Hajj' (Musnad Ahmad).

Note: Amongst strange men the women will keep their voices lowered in the Talbiya.

The surging ocean of the Ahl ul Muhabbah (People of Love)

In describing this beautiful spectacle Jaabir states:

'When the Prophet's ﷺ conveyance ascended Mount Baydaa I looked back upon the people and as far as my eye could see people were walking and riding behind the Prophet ﷺ, to his left and to his right.'

Further on, with pride, he states:

'Allah's ﷻ grace upon ■ was such that the Prophet ﷺ was with us and the Quran was being revealed upon him. The Prophet ﷺ knew what it meant and we imitated every action he undertook!' (Musnad Ahmad)

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The Talbiya of the rocks and stones

Sahl bin Saad in describing the places where the Prophet ﷺ recited the Talbiya said:

'Whenever a muslim proclaims the talbiya all the rocks, trees and plants around him, to the extremes of the east and west, proclaim the talbiya.' (Tirmidhi, Ibn Majah)

Imagine how it must have been when the Prophet ﷺ and his companions were raising their voices in the talbiya!

Cupped his blessed feet at Mital

When the Prophet ﷺ reached Mital (about 17 miles from Madeenah) he cupped the back of his feet. Then at Magaam ul Hasan Jamal he cupped his blessed head. Abdullah bin Bajena narrates:

'The Prophet ﷺ cupped the middle of his head whilst he was in ihraam.' (Nisai)

Anas narrates:

'In ihraam the Prophet ﷺ cupped the back of his foot.' (Nisai)

This blessed act of the Prophet ﷺ reveals that a person in ihraam can cut the hair from parts of the body that need cutting, without necessitating any fidya

'If one needs to cut the hair then he can.'

Kaash bin Ajza narrates:

'I was in ihraam and my head became infected with lice. When the Prophet ﷺ became aware of this he came to me whilst I was preparing food for my companions. He inspected my head with his finger and ordered 'Go and shave your head

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and give charity to six poor people.' (Nisai)

Praying at Rohaa

About 43 kilometres from Madeenah is a place called Rohaa. Umar bin Qaaf narrates:

'The Prophet ﷺ prayed in the valley of Roha.'

The Prophet also revealed:

'Seventy prophets have prayed here before me.' (Faith ul Baari)

There the Prophet ﷺ saw an injured horse and ordered:

'Do not capture it for its hunter may arrive. Later a man from the Behezee tribe came and said 'Ya Rasoolallah I have hunted this animal! He was not in a state of ihraam and had not intended to hunt it for the people of ihraam. He presented it to the Prophet ﷺ who accepted it and ordered Abu Bakr Siddiq to distribute it amongst the companions.' (Sahl ul Huda)

Syeduna Isa ﷺ and Hajj

Here the Prophet ﷺ also said:

'I am witnessing Isa ﷺ on the path of Rohaa proclaiming Talbiya.' (Al Muwaahib Luddunya)

Passing the station of Asraaiya

This place is between Uri and Ruwaitha and is known as the third stop for the caravans. Shaykh Ibn Hazm states in Al Muhalli that it is seventy seven miles from Madeenah. Here the Prophet ﷺ saw a Deer beneath a tree with an arrow stuck in it. The Prophet ﷺ

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ordered Abu Bakr to stand by it and make sure no one touched it for it was not known who had hunted it. It could have been someone in Ibraam and thus forbidden for the pilgrims.

Descending at Urf

This is the fourth stop for the caravans and the Prophet ﷺ stopped here too. Aasma bint Abi Bakr Siddiq narrates:

'We were with the Prophet ﷺ on the occasion of the Hajj at Urf Widaa, when we reached Urf the Prophet ﷺ descended (from his camel) and so did we.'

The Prophet's ﷺ luggage and provisions, along with Abu Bakr Siddiq's luggage were laden upon the one camel. Abu Bakr Siddiq's servant was looking after that camel. On reaching Urf they waited for him but when he arrived he was without the camel. Abu Bakr Siddiq asked about the camel and was informed him that it had been lost the night before. Abu Bakr began speaking harshly to him and the Prophet ﷺ smiled saying:

'Look at what this person in Ibraam is doing!' in order that Abu Bakr's anger would subside. (*Abu Dawud*)

The above narration reveals that the Prophet's ﷺ luggage was on Abu Bakr Siddiq's camel. However the narration from Bukhaari earlier revealed that his luggage was upon the she-camel he was travelling upon. These two are reconciled by the fact that the journey from Madeenah to Makkah was long and required greater provisions, and thus both of them put them on one separate camel. This is the camel mentioned in the above narration of Abu Dawud. The journey from Makkah to Arafah is short and the Prophet ﷺ was able to carry his provisions for that on his own camel.

Syeduna Jaabir narrates about the Prophet's ﷺ conveyance at Arafah 'It also had the Prophet's ﷺ provisions laden on it.'

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Plateau of food

When the family of Fudhaala Aslamah learned that the camel carrying the Prophet's ﷺ provisions had become lost they prepared food for the Prophet ﷺ and presented it to him in a large plateau. The Prophet ﷺ said to Abu Bakr:

'Come, look! Allah ﷻ has sent us pure food.'

The Prophet's ﷺ family, Abu Bakr and others were eating this food when Safwaan bin Ma'ial arrived with the lost camel carrying the provisions. The Prophet ﷺ said 'Abu Bakr, check if everything is there.' Abu Bakr said 'The bowl, in which we used to drink water, is missing.' The servant said 'I have that bowl' Abu Bakr supplicated for Safwaan.

Meanwhile Saad bin Ubada and his son Qais bin Saad had brought for a conveyance and pleaded to the Prophet ﷺ 'We have learned that the conveyance carrying your luggage is lost. Here is a replacement laden with provisions.' The Prophet ﷺ explained

'Allah ﷻ has returned our conveyance with our luggage. May Allah ﷻ bless you, take back yours.' (*Al Muwaahid ma'a Zargani*)

Passing the station of Abwa

This is the fifth stop of the caravans. It has the honour of being the burial ground of the Prophet's ﷺ blessed mother Syeda Aamina. During the Prophet's ﷺ childhood she had taken him to visit her family in Madeenah but on the way back dies here and was also buried here. This place is near Mastoorah, about 228 km from Madeenah. Now there are many restaurants here famous for their fish which many pilgrims enjoy.

It was at this place where Saab bin Jathama presented the meat of a wild horse to the Prophet ﷺ but he rejected it saying he was in

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Ibraam (Bukhaari 1825). This was because there was a possibility that the horse could have been caught by someone ■ Ibraam and was thus impermissible for them.

According to Imam Bukhaari after Ujri the Prophet ﷺ stopped and prayed at Harsha because he narrates from Abdullah ibn Umar:

'The Prophet ﷺ dismounted at the trees to the left of the Harsha mountain' and also 'Abdullah Ibn Umar would always pray here.' (Bukhaari, Book of Salah)

Yunus ؑ and Hajj

About this place of Harsha Abdullah ibn Abbaas narrates:

'When the Prophet ﷺ reached the valley of Harsha he asked 'Which valley ■ this?' He was informed 'It is Harsha.' The Prophet ﷺ said 'I can see Yunus bin Maata on a red she camel. He is wearing a woollen cloak, the bridle of his she-camel is of palm fibre and he is reciting the Talbiya.' (Muslim)

The Asfaan valley and the Prophets ﷺ

This is the sixth stop and most of the Ahl us Seer have mentioned this as its name, however according to Imam Bukhaari the name of this sixth stop is 'Miraal Zuhraani'. It is now known as the Fatima valley; Fatima was ■ Turkish lady who some 200 years ago planted gardens here to make it habitable. It is some 25 kilometers from Makkah.

The Prophet ﷺ asked Abu Bakr:

'Which place is this?' He said 'It is called the Asfaan valley'. The Prophet ﷺ said 'Verily Hud ؑ and Salih ؑ have passed by on red camels. They were wearing cloaks and heading to the House reciting Talbiya.' (Musnad Ahmad)

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Passing the Station of Sarif

There is a place six miles from Makkah known as Sarif, here on the occasion of the 'Umra tul Qadhaa the Prophet ﷺ married the mother of the believers Syeda Ma'moonah. When ■ the 51st year after migration she passed away she was buried here too. Molaana Muhammad Zakariya Sahaarnapuri writes about the station of Sarif:

'And there is her blessed tomb, it is well known and visited.'
(Hajj atul Widaa)

The choice for the companions

Here the Prophet ﷺ said to the companions:

'Those who do not have a sacrificial animal can make the intention of 'Umra and those who do should not make the intention of solely 'Umra.'

Syeda Aisha's anxiety

Syeda Aisha narrates that at this place her specific monthly days started. She did not have an animal for sacrifice and was wearing the ihraam of 'Umra:

'The Prophet ﷺ came and I was crying. He asked why I was crying? Had my specific days started? I replied 'Yaa Rasallallah, it is so.' He said 'There is no need to worry, you can perform all the acts of the pilgrim, except the tawaaf of the House.' (Sahih al Huda)

In summary she missed the 'Umra, but made it up later, as we will mention later.

Women and medication

To avoid this kind of issue at this time women are allowed to use medication.

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'When Abdullah bin Umar was asked about a woman taking medicine to stop her monthly cycle he replied 'I do not see any issue with that.' (Sunan Sa'eed bin Mansur)

The Azraq valley and Musa ﷺ

About one mile from Makka is a valley called Azraq. Abdullah bin Abbaas narrates:

'When the Prophet ﷺ reached this valley he said 'It is as if I am seeing Musa ﷺ, passing through a high peak, with his fingers in his ears proclaiming the Talbiya for Allah ﷻ.' (Muslim, Book of Imaan)

The words of Bukhaari are:

'I am witnessing Musa ﷺ pass through this valley reciting Talbiya.' (Bukhaari)

The Hajj of the Prophets ﷺ

You have read that at different stages through this journey the Prophet ﷺ mentioned seeing various Prophets. Was he recalling the Hajj journeys they physically undertook in the past or was he describing their actual participation in his Hajj journey at that time? About this the Muhadditheen are undecided:

After mentioning these two possibilities Shaykh Abdul Haque Ad Dehlvi writes:

'When all are agreed that the Prophets are truly alive and simply hidden from the gazes of the masses, it becomes clear that Allah ﷻ did truly show them to the Prophet ﷺ. It was not a dream nor similar looking people.' (Ish'atul Lumaani)

Shah Waliullah Muhaddith Dehlvi writes:

The Hajj journey

'The Prophets do not die, they pray and perform Hajj from their graves.' (Fayoodh ul Haramain)

Spending the night at Dhi Tawaa

At that time the western door of Makka was at Dhi Tawaa. It was known as Abyaar Zaahir and has now become a district of Makka known as Jarol. Shaykh Abdul Faraah Hussein writes about Dhi Tawaa:

'It is known as the district of Jarol in Makka, today there is a children's hospital, in front of the Dhu Tawaa well.' (Ajsaah)

The Prophet ﷺ reached this place on Saturday 3 Dhu'l Hijj and spent the fourth night of Dhu'l Hijj there and prayed Fajr.

It is in Bukhaari:

'He descended at Dhi Tawaa and spent the night there and prayed Fajr.'

CHAPTER 4

ENTERING MAKKA AND 'UMRA

Ghusl before entering

Before entering the city and performing the Tawaaf of the House the Prophet ﷺ performed Ghusl.

'Whenever Abdullah bin Umar would come to Makka he would spend the night here (Dhi Tawaa), pray Fajar and perform Ghusl. He would explain 'The Prophet ﷺ did this.' (Bukhaari, Book of Hajj, no 643)

Thus Ghusl is good and better for the entry into Makka.

Today, especially at Hajj, the pilgrims do not stop anywhere and are entered directly into the city by bus. Thus it is better for them to perform ghusl at their hotels (in the city) and then head for 'Umra. If there is a rush then wudhu will suffice. Those performing 'Umra (outside the Hajj season) can use a taxi from the port and ask to stop at any masjid en route and perform ghusl there.

Entry into Makka

The Prophet's ﷺ blessed journey from Madeenah took seven days, four of Dhu'l Qa'da and three of Dhu'l Hijj. The Prophet ﷺ entered

Entering Makka and 'Umra

the city from the station of Hujoon (Jannat ul Mu'alla). Abdullah bin Umar narrates:

'The Prophet ﷺ entered Makka from a high *Thaniya* and exited it from a low *Thaniya*.' (Bukhaari, Book ul Hajj)

Shaykh Khalid Abu Salih writes about these two places:

'Today this high *Thaniya* is known as Hujoon and the lower *Thaniya* is called Kada, which is close to Baab ul 'Umra' (Haashiya Hajj a tul Widaa of Ibn Kathir)

The welcome of the Makkans

When the Prophet ﷺ entered the city the people of Makka, in particular the youth of the Banu Abdul Muttalib, welcomed him and expressed their joy. Anas narrates:

'When the Prophet ﷺ entered Makka the children of Bani Abdul Muttalib welcomed him, he put one of them in front of him on his conveyance and one behind him.' (Bukhaari)

The Prophet ﷺ entered Makka, in particular, the Haram of the Ka'ba, at mid morning. Jaabir narrates:

'We entered Makka when the sun was high.' In other words at the time of mid morning (*Chashti*).

The Very first Act

The first act the Prophet ﷺ undertook in Makka was the renewal of his wudhu (ablution). Syeda Umm ul Momineen Aisha narrates:

'The first thing he did on arriving in Makka was wudhu.' (Bukhaari 683)

You have previously read that before entering the city he performed Ghusl so this was a renewal of his wudhu.

Entry into Masjid ul Haram

Jabir narrates:

"The Prophet ﷺ approached the door of the Masjid, set down his conveyance and entered the Masjid."

Entering through Baab us Salaam

The Prophet ﷺ entered the masjid through the Baab us Salaam door, which at that time was known as Baab Abd Manaaf. Abdallah bin Umar narrates:

"We and the Prophet ﷺ entered through Baab Abd Manaaf. (*Subh ul Huda from Tibrani*)"

Since then that door has been known by two other names; Baab Banu Shayba and Baab us Salaam. This door lies between Safa and Marwah.

The wisdom in entering through Baab us Salaam

The Muhaditheen and the Ahl us Seer have mentioned many wisdoms:

1) This is also the side of the Ka'ba's door and thus is better than all other sides. Imam Izz bin Abd us Salaam in '*Al Qawa'id*' writes:

"The side with the door of the Ka'ba is the more honourable of the four sides."

2) The proper way to enter any house is through its door and the door of the Ka'ba is here. Imam Qustalaani writes:

"Verily the door of the Ka'ba is on this side and houses are entered through their doors." (*Al Muwaahib ala Zarghani*)

Entering Makka and 'Umra

Ka'ba and the Mawlad un Nabi door

Remember that this side of the Ka'ba's door is also on the same side as the Prophet's ﷺ birthplace (Mawlad). Molana Hassan Raza Khan commented:

"Not even the Ka'ba turned its back on his house!
Only those in the know show such honour!"

Vice versa, the door of the Prophet's ﷺ birthplace faces the Ka'ba!

First Sigtul upon the House of Allah ﷻ

When the Prophet's ﷺ eyes fall upon the House of Allah ﷻ he raised his hands in Dua.

Hudayfa narrates:

"When the Prophet ﷺ saw the Ka'ba he supplicated 'O Allah ﷻ, increase the honour, respect, reverence, goodness and majesty of this House of Yours and increase the rank and honour of the one who performs the Hajj and 'Umra of it with honour, respect, reverence, goodness and praise.' (*Al Muwaahib*)"

Makhool narrates:

"When the Prophet ﷺ looked upon the Ka'ba he raised his hands, proclaimed Takbeer and supplicated 'O Allah ﷻ, You are Peace and from You comes Peace. Our Lord, Keep us alive upon Peace. O Allah ﷻ, increase the honour, respect, reverence, goodness and majesty of this House and increase the honour and rank of the one who performs Hajj or 'Umra of it.' (*As Sunan al Kubra*)"

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Acceptance of Dua

The moment the human's first glance falls upon the House of Allah ﷻ is one of utmost humility and sincerity. At that time the human's heart should be filled with gratitude and happiness and he himself should be beseeching his Lord greatly. The Prophet ﷺ said:

'With the first glance of the Ka'ba the doors of Heaven open and the supplication of the Muslim accepted.' (*Ibn Majah*)

You have seen that at this time the Prophet ﷺ supplicated for all pilgrims until Qiyaamah so we too should remember the Muslim umma in our supplications.

Imam Ibn Hajar Maki writes that this dua should be performed standing:

'It is Sunna to supplicate whilst standing.' (*Haashiyah Ala'l Eedaah*)

Alongside this one should thank Allah ﷻ for His great favour of bestowing the vision of the Ka'ba and allowing the entering of His Haram.

It is written about Imam Abu Bakr Shibli that when he saw the House of Allah ﷻ he fell unconscious.

Did not perform the Tahiyat ul Masjid

It was the blessed practice of the Prophet ﷺ to pray two rakas' nafl as Tahiyah (greeting) ul Masjid every time he entered a Masjid. However on this day he did not do so. This is because the Tawaaf, rather than two rakat nafl prayer, is the greeting of Masjid ul Haraam!

Imam Saalhi writes:

Entering Makkah and 'Umra

'When the Prophet ﷺ entered Masjid ul Haraam he headed to the Ka'ba without praying Tahiyat ul Masjid because the Tahiyah of Masjid ul Haraam is the tawaaf.' (*Sab' ul Hudaat*)

Thus the pilgrim, after viewing the Ka'ba and supplicating, should approach it rather than pray nawaafil. However if it is time of the congregational prayer he should pray that first.

Kissing the Hajjar ul Aswad

The first thing the Prophet ﷺ did was the istilaam (touching with the hands) of ﷻd Taqbeel (kissing) Hajjar ul Aswad. Jaabir narrates:

'When we came to the Ka'ba the Prophet ﷺ performed the istilaam of the Hajjar ul Aswad.' (*Musnad Ahmad*)

Abdullah bin Umar states:

'I saw the Prophet ﷺ performing the istilaam of the Hajjar and kissing it.' (*Bukhaari*)

In one narration there is the additional act of clinging onto the Hajjar.

'Then he put his blessed lips upon it for a long time.' (*Al Muwaahib*)

Sajdah upon the Hajjar

Abdullah bin Abbas narrates:

'The Prophet ﷺ prostrated upon the Stone.'

It is narrated about Umar Farooq that he kissed the stone and prostrated upon it and declared:

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'I saw the Prophet ﷺ doing so.' (*Suhl ul Huda*)

Sajdah thrice

The narration of Umar quoted by Imam Abu Dawud Thaalabi mentions that he performed the prostration thrice:

'The Prophet ﷺ kissed the Hajjar and performed sajdah upon it three times.' (*Suhl ul Huda*)

The Prophet ﷺ began crying

Jaabir narrates:

'When the Prophet ﷺ kissed the Hajjar tears began flowing from his eyes.' (*As Sunan Kubra*)

Abdullah bin Umar narrates:

'The Prophet ﷺ put his blessed lips upon the Stone and cried for a long time, when he raised his head he saw Umar crying too and commented 'Umar, this is the place to cry.' (*Suhl ul Huda*)

Remember, as you have read the Hajjar is like the hand of Allah ﷻ, so how must it have been when Allah's ﷻ beloved kissed it!

Idtiba and the Tawaaf

After that the Prophet ﷺ moved to the right of the Hajjar and began the Tawaaf in the state of Idtiba, which is to take out the upper sheet from under the right arm and put it over the left shoulder. Syeduna Ya'laa bin Amirya states:

'I saw the Prophet ﷺ performing tawaaf in the state of Idtiba.' (*Tirmidhi, Book of Hajj*)

A second narration from him is:

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'The Prophet ﷺ came to the House of Allah ﷻ and began the tawaaf in Idtiba.' (*Musnad Ahmad*)

A third narration from him is:

'The Prophet ﷺ began the tawaaf in Idtiba in a Red Yemeni sheet.' (*Abu Dawud, Kitaab ul Manasik*)

Imam Mulla Ali Qasri explains Red Yemeni as:

'It was not wholly red, rather it had red stripes.' (*Al Mirqaat*)

Note: Ibtidaa is only necessary for the tawaaf, after that the sheets can be worn as one wishes.

Raml in three laps

In the first three laps of the tawaaf the Prophet ﷺ performed Raml, which is walking swiftly like a warrior in short steps and swinging shoulders. In the other four laps he did not do so. Abdullah bin Umar narrates:

'When the Prophet ﷺ came to Makka and kissed the Hajjar ul Aswad I saw him then walk fast in the first three Ashwaat (laps).' (*Al Bukhaari no. 673*)

A second narration from him has the words:

'The Prophet ﷺ ran in three Ashwaat and walked in four.' (*Bukhaari no 674*)

Umar al Farooq used to say about the Raml:

'Even though Allah ﷻ has given dominance to Islam and extinguished disbelief we will not leave this practice we undertook with the Prophet ﷺ.' (*Al Bidaya; also Bukhaari 675*)

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Origins of the Raml

The origins of the Raml lie in the Seventh year of Hijrah: when the Prophet ﷺ and his companions came to Makkah to perform the 'Umrah of Qadhaa the polytheists mocked them claiming the Yathrib fever had turned them weak and wasted their previous strength. Consequently the Prophet ﷺ ordered the companions:

'to perform Raml like a warrior in three laps' (Bukhaari no 672)

so that all could see that the Muslims had not become weak.

Remember that the Prophet ﷺ undertook this tawaaf by foot because we have read the narration of Jaabir:

'The Prophet ﷺ dismounted at the door of the masjid and tied up his conveyance and entered.' (As Sunan Al Kubra)

Important note for women

The women should not perform Raml for it is only Sunna for men. Ibn Umar said:

'Raml is not incumbent upon women.' (Tirmidhi)

Kissing Hajar ul Aswad in every lap

With every lap of that tawaaf the Prophet ﷺ touched Rukn al Yamaani and kissed Hajar ul Aswad. Abdullah ibn Umar narrates:

'The Prophet ﷺ did not forsake touching the Rukn al Yamaani and the Black Stone in any lap.' (Abu Dawud)

Shaykh Muhibbudeen Tibri writes:

'This proves that it is mustahab to kiss and touch it in every lap.' (Al Quraa li Qaasid)

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Only the touching by hand of Rukn al Yamaani is proven from the Prophet ﷺ; he did not kiss it nor did he kiss his hands after touching it. Shaykh ibn Qayyim writes:

'It is proven that he touched Rukn al Yamaani but it is not proven that he kissed it or kissed his hands after touching it.' (Zaad ul Mu'aad)

Imam Qustalaani explains the wisdom in touching both of these:

'The Hajar ul Aswad has two virtues, firstly it is the Hajar ul Aswad and secondly it is upon the foundations laid by Ibraheem. The Rukn al Yamaani is just on the foundations of Ibraheem and the other two corners have neither of these virtues thus the first is kissed, the second just touched and the other two are neither touched nor kissed.' (Al Muwaahib)

When the Prophet ﷺ would perform Istilaam he would recite 'Bismillaahu wallaahu u Akbar' and when he would kiss he would proclaim 'Allahu u Akbar'. Abdullah bin Umar narrates:

'When the Prophet ﷺ touched the Rukn he recited 'Bismillaahu wallaahu u Akbar' and when he came to the Hajar he proclaimed 'Allahu u Akbar'. (Al Muwaahib)

When the Prophet ﷺ performed Tawaaf upon his conveyance (as we will mention later) he pointed to the Hajar with his stick and proclaimed Takbeer. Abdullah ibn Abbas said:

'When he would come before the Hajar he would point to it with whatever he had in his hand and proclaim takbeer.' (Bukhaari)

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The Tawaaf is like prayer

The Prophet ﷺ categorically likened the tawaaf to the Prayer. Abdullah bin Abbas narrates that the Prophet ﷺ said:

'The tawaaf of the House is a prayer except that Allah ﷻ has allowed speech in it so whoever speaks should not speak but good' (*Sunan Saee'd bin Mansur*)

One should consider each lap of the tawaaf as a raka' (unit) of prayer. Each lap should begin and end at the Hajar ul Aswad and just as each prayer begins with the raising of the hands and the Takbeer ul Tahreema, every lap should begin with either the kissing, touching or pointing to the Hajar ul Aswad.

Allama Syed Suleman Ashraf Bhaari writes under the subject 'Attendance at Masjid ul Haram and the Black Stone':

'The first thing to do on entering Masjid ul Haram is to face the Hajar ul Aswad and proclaim Takbeer and Tahleel. As you approach the Stone cry. Then stand near the Hajr ul Aswad such that whole stone is to your right and make the intention of tawaaf 'O Allah ﷻ I intend to perform the tawaaf of Your Sacred House so make it easy for me and accept it from me.'

Then whilst facing the Ka'ba move slightly to your right and when in front of the Stone raise both hands as you would in Takbeer Tahreema, with the palms facing the Hajar and utter 'Bismillahi wa'l Hamdu lillahi wa Allahu Akbar wa Salatu wa salaamu ala Rasoolillah'.

If possible place both your palms upon the blessed stone and kiss between them making no sound. Do this thrice. If it is possible it is the height of good fortune. If this is not possible due to the crowds kiss your hands after touching the

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Hajar. If your hands cannot reach the Hajjar touch it with a clean stick and then kiss the stick. If that too is not possible then point to the stone with the hands and kiss the hands. In Shari terminology this is known as *Tagbeer* (kissing) and *Islām* (touching). (*Al Hajj*)

Note: Some people now claim that the hands should not be kissed after pointing at the Hajar but the Muhadditheen and Fugaha have clearly stated that whatever is pointed towards the Hajjar can be kissed for it is done in honour and respect of the Hajjar. The great Muhaddith Imam Nawawi writes:

'If it is difficult to kiss or touch the Hajjar ul Aswad one should point to it with the hands or something else in the hands and then kiss whatever was pointed towards it.' (*Al Eedaah*)

Imam Ibn Hajar Makki writes:

'Imam Nawawi's statement proves that it is Sunna to kiss the item pointed towards the Hajjar.' (*Al Eedaah*)

Humility and Devotion during the Tawaaf

The Tawaaf is like the prayer so throughout it is necessary for one to become lost deep in the remembrance of Allah ﷻ and have complete sincerity, devotion and presence of heart. Imam Nawawi describes the etiquettes of the Tawaaf:

'One must pay good attention to one's sincerity, devotion, presence of heart and etiquette in both one's apparent and hidden actions; gaze; demeanour and manner because the tawaaf is prayer. It is necessary to uphold all its etiquettes and fill the heart with the emotions of one who is performing the tawaaf of His house.' (*Al Eedaah*)

In other words realise that this is not any ordinary house, it is the house of the Creator and Ruler of the whole universe. This is why

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the ulama have said that if someone needs to eat etc he should eat first and then perform tawaaf, just as with the prayer.

Keep the gaze lowered

Imam Ibn Hajar Makkī explains Imam Nawawī's statement that the pilgrim should pay attention to his gaze:

'The pilgrim should look down to the ground and not to the sky or the Ka'ba.' (*Haashiyah alai' Eedaah*)

Further on he writes in the etiquettes of the Tawaaf:

'One should not look at the Ka'ba, just ■ one shouldn't in the prayer.'

He also quotes Imam Sirraaj ud Deen Balqeeni:

'No one has deemed it Sunna to look at the Ka'ba during the tawaaf.' (*Haashiyah alai' Eedaah*)

Remember that if one is not allowed to look at the Ka'ba would one be allowed to look left or right?! So simply keep your gaze and heart firmly fixed upon the Lord and Creator.

Note: This is only during the tawaaf, when at the end of each lap one reaches the Hajar there is no harm or prohibition in the momentary glance that falls upon the Ka'ba.

If one is not able to touch the Rukn Al Yamaani one should not signal towards it with the hands either.

Umar's Command

When kissing the Ka'ba ensure no one is caused any discomfort. The Prophet ﷺ commanded Umar:

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'You are very strong, when kissing the Hajar make sure not to hurt any weaker person, if you are able to kiss it do so, if not, just say Takbeer and move on.' (*Musnad Ahmad*)

That is signal to it with your hands and kiss them.

The practice of Abdullah bin Umar

In this respect Abdullah ibn Umar was very steadfast; Imam Nassef narrates:

'I always saw Abdullah ibn Umar kiss the Hajar, even if there was a crowd and (once because of this) his nose bled and after washing away the blood he returned and kissed it.' (*Al Qurraa*)

Abdullah ibn Umar himself says:

'After I saw the Prophet ﷺ touch it I never missed touching it, both when it was difficult and when it was easy.' (*Bukhaari* 676)

In summary the pilgrims who have come from afar should try as much as possible to kiss it, as long as it does not discomfort others. If it is too difficult one should just face and touch it and pass by, like the Prophet ﷺ did in the other tawaafs (which will be mentioned later).

Dua between these two Pillars

Abdullah ibn Umar narrates:

'I heard the Prophet ﷺ supplicate between the Hajar ul Aswad and Rukn ul Yamaani 'Our lord give us good in the duniya and good in the Akhirah, and save us from the punishment of the Fire.' (*At Tabaaqat ibn Saad*)

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Abdullah ibn Abbaas narrates that between these two pillars the Prophet ﷺ also supplicated:

'O Allah ﷻ, grant me contentment with what You have given me and bless it and make the outcome of everything I do good.' (*Shah ul Imaan*)

In front of the Rain Spout (Meezaab) of Mercy

When during the tawaaf he would pass the Meezaab of Mercy he would supplicate:

'O Allah ﷻ, I ask you for ease at the time of death and forgiveness at the time of account.'

Remember that apart from this no specific dua for the tawaaf or the Ka'ba has been narrated from the Prophet ﷺ. Imam Ibn Munzir explains this fact:

'We do not know of any other proven supplication of the Prophet ﷺ during the tawaaf. (*Al Muwaahidh Ma'a Zarqaani*)

This is for the comfort and ease of the umma, it is not necessary to carry any book during the tawaaf and to read from it, instead what is necessary is to have presence of heart and attentiveness of mind towards Allah ﷻ.

Imam Muhammad and Imam Ibn Hamaam explain the reason for not having any specific duas for this ritual:

'Specifying a dua would have taken away from the moment, because (with specific duas) one will merely be repeating words, whereas this occasion is for any dua and for remembering one's Lord with humility (and sincerity).' (*Fath ul Qadeer*)

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Drank the water

During the tawaaf the Prophet ﷺ felt thirsty and called for water to drink. Abu Masood Ansari narrates:

'The Prophet ﷺ felt thirsty during the tawaaf and called for the Zamzam water. When it was brought to him he drank it.' (*Sunan Daar Quim*)

Abdullah bin Abbaas narrates:

'The Prophet ﷺ drank during the tawaaf.' (*Al Qurraa*)

Note: It is not definitive from the narrations which tawaaf it was in which he drank. However Imam Saalih narrates from Thibraani that it was this tawaaf during the Hajj and Widaa. (*Subl ul Huda*)

Kissing after finishing

After completing the Tawaaf the Prophet ﷺ kissed the Hajar ul Aswad. Jaabir narrates:

'When the Prophet ﷺ completed the Tawaaf he kissed the Hajar and put his hands upon it and then wiped his face with them.' (*Al Sunan Al Kubra*)

Mulla Ali Qaari writes that it is authentically proven that after completing the tawaaf the Prophet ﷺ kissed the Hajar and put his hands upon it and then wiped them over his face. (*Al Mirqaat*)

Nawaafil at the Maqam ul Ibraheem

Jaabir bin Abdullah narrates:

'After this the Prophet ﷺ headed towards Maqam ul Ibraheem whilst reciting the Quranic verse (2:125) 'And take the Maqam of Ibraheem as a place of prayer'. (In the

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narration in Nisai it is that he raised his voice when reciting this verse so that people could hear him). He then stood such that the Maqam was between him and the Ka'ba' (Muslim, Book of Hajj)

He prayed a two raka' prayer, ■ the first raka' he recited Sur Kaafiroon and in the second recited Surah Ikhlaas.

Remember that if there is no space near Maqam ul Ibraheem then these nawaafl can be prayed anywhere. It is narrated that Umar and Umm e Salama actually prayed these nawaafl outside the Haram.

It is narrated about Umm e Salama that she did not pray them until she had left. (Bukhaari) whilst Syeduna Umar prayed these at Dher Tawaa. (Al Quraah from Muwaatta)

The Nawaafl can be prayed together

If ■ person is performing more than one tawaaf he has the choice to pray two rakas after every tawaaf or to combine them and pray all of them after completing a number of tawaaf.

Abu Hurayra narrates that once the Prophet ﷺ prayed nawaafl after performing three tawaaf.

"The Prophet ﷺ performed three tawaaf, of seven laps each, sequentially and then came to Maqam ul Ibraheem and prayed six rakas behind it, with ■ salaam to the right and left after every two rakas.' (Al Quraah li Qaasid Ummi ul Quraah)

Remember these two rakas (despite their name) are waajib (compulsory) and must be performed after every tawaaf.

"These two rakas are waajib according to the Hanafites.' (Hajj atul Widaa)

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Thus also means that they can be performed after praying the tawaf of Fajar or Asr prayers. This is because it is only nawaafl (and of Fajar or Asr prayers) prayers that are forbidden in those times and (supplementary) ones, such as Qadhaa, Janaza ■ Sajdah of not compulsory ones, ■ Tawaaf.

The Prophet's ﷺ practice

Once the Prophet ﷺ himself performed Tawaaf after the 'Asr prayer and then prayed these nawaafl. Ibn Abi Maleeka narrates:

"The Prophet ﷺ performed Tawaaf after 'Asr and prayed two rakas.' (Al Quraah)

It is narrated about Abu Zar Gaffaari that after placing his hands on the Ka'ba he proclaimed:

"Those who know me know me and those who don't should know that I am jundub, a companion of the Prophet ﷺ, and I heard him say that apart from in Makkah no prayer should be offered after 'Asr and Fajar.' (Shafiee and Bayhaqi)

Jaabir bin Ma'um narrates that the Prophet ﷺ ordered:

"Do not stop anyone performing the tawaaf of the House at any time, and let him pray in any part of the day or night.' (Abu Dawood, Nisai, Tirmidhi)

This prayer refers to the nawaafl of the Tawaaf.

Touching Hajjar ul Aswad

After praying the nawaafl at Maqam ul Ibraheem the Prophet ﷺ again touched (istilaa) the Hajjar ul Aswad. Jaabir narrates:

"He prayed two rakas and then returned to the Stone and touched it' (Muslim Ahmad)

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The words in Sahih Muslim are:

'He then returned to the Hajar and touched it' (*Muslim*)

At the ZamZam Spring

After that the Prophet ﷺ came to the ZamZam spring

'and drank from it and poured it over his head' (*Musnad Ahmad*)

Mulla Ali Qazari writes:

'It is authentically proven that after the nawaafil he touched the Hajar and then went to the ZamZam spring and both drank the water and poured it over his head' (*Miftaah ul Majma'eeh*)

Then touched the Hajar ul Aswad

After drinking ZamZam he again touched the Hajar ul Aswad, Jaabir narrates:

'After praying at Maqam ul Ibraheem and drinking ZamZam the Prophet ﷺ returned to the corner and touched it' (*Muslim*)

Consequently in light of this Prophetic practice the ulama state that just as the tawaaf begins with the istilaam (touch) of the Hajar so too should the Sae'e between Safa and Marwah begin with the istilaam of the Hajar. Imam Margeenaani writes:

'It is mustahab to perform istilaam (at the end of) every tawaaf that has a Sae'e after it because just as tawaaf begins with the istilaam so too should the Sae'e' (*al Hidaaya*)

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Towards Safa

After the Istilaam the Prophet ﷺ headed towards the Safa hill through Baab ul Safa. As he approached it he recited the verse

'Verily Safa and Marwa are from the signs of Allah ﷻ' and declared that they would begin the Sae'e from the hillock their Lord mentioned first.

It is for this reason that the jurists (fuqaha) of all four schools state it is for this reason (compulsory) to begin the Sae'e from Safa. If someone begins the Sae'e from Marwah (that lap) will not count.

Ascent upon Safa

The Prophet ﷺ ascended Safa until he was able to see the House of Allah ﷻ. Facing the Ka'ba he proclaimed Allah's ﷻ Oneness and Greatness by reciting the following words thrice.

'There is no deity but Allah ﷻ, He is unique and there is no partner for Him. For Him is the Kingdom and for Him is the Praise and He has ability over everything. There is no deity but Allah ﷻ, Who fulfilled His promise and helped His servant and defeated all the armies on His own.'

He then supplicated.

Raised his hands in Dua

Abu Hurayra narrates:

'After completing the Tawaaf the Prophet ﷺ went to the Safa hillock and ascended it until he could see the House and then raised his hands and praised Allah ﷻ supplicating what Allah ﷻ had wished him to supplicate.' (*Muslim*)

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Towards Marwah

Jaabir narrates:

‘The Prophet ﷺ descended from Safa and proceeded towards Marwah. When he reached the low point (between the two hills) he walked fast and when he reached the higher places he walked (at normal pace).’ (*Musnad Ahmad*)

Habeeba bint Abi Thiyaara states:

‘I saw the Prophet ﷺ performing Sae between Safa and Marwah and because of the severity of the Sae his blessed *izar* (sarong) was flapping and he was saying to the companions ‘Undertake Sae between Safa and Marwah for Allah ﷻ has made it compulsory upon you.’ (*Musnad Ahmad*)

On numerous occasions the thought crossed the mind of the companions that because the polytheists had placed idols upon Safa and Marwah and used to perform Sae between them they should not be doing the same. As a result of this the Prophet ﷺ declared these mountains were the signs of Allah ﷻ and they should perform Sae between them. (*Bukhaari & Muslim*)

Umm Walad Shayba bin Uthman narrates:

‘I saw the Prophet ﷺ performing Sae between Safa and Marwah and saying ‘Pass swiftly through the low and stony area’ (*Misai*)

Note: Today there is no low area as it has all been levelled but there are two green lights between which men walk swiftly, or run lightly. However the women should continue to walk normally. Umm ul Morineen Syeda Aisha saw some women running and said:

‘Running is not for you.’ (*Al Quraa*)

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Sae and Idtiba

It is found in narrations that during this Sae the Prophet ﷺ was in the state of Idtiba. Some people from the Banu Yala bin Umayya tribe narrated:

‘I saw the Prophet ﷺ performing Sae between Safa and Marwah in the state of Idtiba.’ (*Musnad Ahmad*)

Ibn Katheer in *Al Bidaaya* has narrated this and so too has Shaykh Muthib ud deen Tibri in *Al Quraa*. After it Shaykh Tibri wrote :

‘According to us it is Sunna for the tawaaf and *mashoor* (well known) for the Sae too.’ (*Al Quraa*)

The great muhaddith Imam Nawawi explains the issue of idtiba in detail:

‘When one completes the tawaaf one should end the idtiba and pray and then return to the state of idtiba and perform Sae in idtiba.’ (*Kitaab ul Eedaah*)

Upon Marwah

When the Prophet ﷺ reached Marwah he ascended it until he could see the Ka’ba and then turned to it and praised and supplicated like he did upon Safa.

Dua during the Sae

The following two short duas are narrated to have been recited by the Prophet ﷺ during the Sae to and from Safa and Marwah:

1) The mother of the believers Umm e Salama narrates that during the Sae the Prophet ﷺ supplicated:

‘O my Lord, forgive me and have mercy and guide me upon the Steadfast Path.’

- 2) A companion from the Bannu Nofai tribe narrates that she heard the Prophet ﷺ supplicating between Safa and Marwah:

'O my Lord, forgive me and have mercy, Verily You are the most honoured and most kind.'

Remember that today the Ka'ba can only be seen from Safa. Due to the buildings it cannot be seen from Marwah so in this case it will be enough to just turn in the direction of the Ka'ba.

Note: The Prophet ﷺ performed this Saee between Safa and Marwah on foot.

Announcement upon Marwah

The Prophet ﷺ concluded the Saee upon Marwah and then announced that those who had not brought a sacrificial animal should come out of the ihraam and prepare to re-enter the ihraam for Hajj on the Eighth of Dhul Hijj. However those who had brought an animal should remain in ihraam and perform Hajj in the same ihraam.

Jabir narrates:

'After we completed the Tawaaf and Saee the Prophet ﷺ ordered those of us who did not a sacrificial animal to come out of ihraam.'

During the period of Jahlilyya it was considered sinful to perform 'Umra in these days, thus the companions asked the Prophet ﷺ:

'Is everything now lawful for us now that we are out of Ihraam?' The Prophet ﷺ replied 'Everything is lawful'

In another narration it is that he said:

'Stay in the state of Halal (when everything is permissible for

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you) until the day of Tarwiyya (8th of Dhul Hijj) and then enter into Ihraam for Hajj.'

However at this time the companions were concerned how they could come out of ihraam whilst the Prophet ﷺ was still in ihraam. The people of love could not bear doing anything ahead of their beloved! Consequently the Prophet ﷺ said to them:

'If I had known before what became known after I would not have brought a sacrificial animal.'

Another narration has the following words:

'If I did not have an animal with me I would have come out of ihraam.'

As soon as the Prophet ﷺ said this all the people came out of ihraam and shaved their heads, except for the Prophet ﷺ and those who had brought a sacrificial animal with them.

Jabir narrates:

'We approached our wives, put on perfume and wore (stitched) clothes even though there were only four nights between us and Arafah.' (*Muslim, Kitaab ul Hajj*)

The Prophet's ﷺ wives were also amongst those who came out of ihraam because they had not brought a sacrificial animal with them. It is in Bukhaari and Muslim:

'The Prophet's ﷺ wives did not have sacrificial animals so came out of ihraam.'

The Prophet's ﷺ daughter Syeda Fatima also came out of ihraam for the same reason.

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Those who did not come out of ihraam

Those who along with the Prophet ﷺ did not come out of ihraam included Abu Bakr, Umar, Ali, Talha, Zubair and Uthman.' (Hajj atul Widaa)

This permission is until Qiyamah

When the Prophet ﷺ announced that those who did not have a sacrificial animal should come out of ihraam the companion Suraqa bin Jasham asked 'Yaa Rasoolallah, the permission you have given for 'Umra to be undertaken with Hajj, is it just for this year or forever?' The Prophet ﷺ put the fingers of both his blessed hands into one another and said 'This is not just for this year but forever until eternity'.

Imam Zargani mentions the ulama's interpretation of this narration:

"The meaning of this hadith is the permissibility until Qiyama of performing 'Umra in the months of Hajj. The purpose of this was to reject and refuse the practice of Jahaliyya which prohibited it.'

Chapter 5

WAITING IN MAKKA AND LEAVING FOR MINA

Leaving for Maqam Al Bai'a

Having completed his 'Umra before Dhuhur the Prophet ﷺ then left for Al Bai'a (the Muhassab valley). All the companions went with him and he prayed Dhuhur there. The other name of this place is Bathha. Abu Juhayfa narrates 'The Prophet ﷺ left before Zawaal towards Bathha. He performed ablution and prayed two rak'a's towards there, putting a stick before him as a Sutra (impediment)'. (Musnad Ahmad)

There he stayed in a red coloured tent. Imam Saalih writes:

"The Prophet ﷺ then travelled with the people to Bai'a, to the east of Makka, and stayed in a red leather tent.' (Subul ul Huda)

This place was at that time outside the city of Makka, towards the east. Shaykh Khalid Abu Salih describes this place:

'It is a place outside Makka next to Muhassab' (Haashiyah ala'l Hajj atul Widaa)

A beautiful spectacle of the companions' love

Abu Hujaifa narrates:

'I went to the Prophet ﷺ at Bai'a and he was in a red tent. Bilal gave the Adhaan, turning his face to the left and right during it, and then put a spear in the ground where the Prophet ﷺ was to lead the prayer to act as a Sutra. He then went into the tent and then came out carrying the water left over from the Prophet's ﷺ wudhu. When the companions saw this blessed water they rose and took it in their hands and wiped it over their faces. The Prophet ﷺ then came out of the tent to lead the prayer, he was wrapped in a red striped sheet, I stepped forward and took his blessed hand and wiped it over my face, it was as cool as ice and more fragrant than musk. I was also able to see the Prophet's ﷺ blessed ankles which I will never forget, I can still see their splendour today!' (Bukhari)

Ali's arrival from Yemen

The Prophet ﷺ had despatched Ali to Yemen as an Ameer to succeed Khalid bin Waaleed. Along with Abu Musa Al Ashari and others Ali had arrived in Makka from Yemen to perform Hajj with the Prophet ﷺ. They met up with the Prophet ﷺ at this place of Bai'a. Ali had brought a sacrificial animal whilst Abu Musa AlAshari had not.

The intention the Prophet ﷺ made

Anas bin Malik narrates:

'When Ali met the Prophet ﷺ he was asked 'What intention did you form at the time of Ibraam?' Ali replied 'Ya Rasoolallah, I said 'I make whatever intention the Prophet ﷺ makes.' (Bukhari)

Waiting in Makka and leaving for Mina

The statement of Abu Musa Al Ashari is similar.

'I came from Yemen for the Hajj and the Prophet ﷺ was at Bai'a, he asked me 'What niyya did you make at the time of Ibraam?' I replied 'Ya Rasoolallah, I said 'I make whatever intention the Prophet ﷺ made.' However as I did not have a sacrificial animal the Prophet ﷺ told me to come out of Ibraam after the Tawaaf and Saee.' (Bukhari)

Syeduna Ali and Syeda Fatima

Ali narrates:

'When I came to Makka for Hajj I met Syeda Fatima who had come out of Ibraam. I asked: 'Why have you done this?' She replied 'The Prophet ﷺ ordered all those who did not have a sacrificial animal to come out of Ibraam so I came out of Ibraam.' I went to the Prophet ﷺ and he confirmed this and said 'As you have a sacrificial animal do not come out of Ibraam after 'Umra. Perform Hajj as the same Ibraam.' (Mawaahib ma'a Zargaani)

Length of Stay

The Prophet ﷺ stopped at Bai'a for the rest of the Sunday, all Monday, all Tuesday, all Wednesday and the following night, in other words before going to Mina he stayed in Makka for four days, from the Dhuhr of Sunday to the Fajar of Thursday. He prayed twenty prayers there and shortened all of them.

Visiting the Ka'ba during these days

Did the Prophet ﷺ visit the Haram of the Ka'ba during his stay at Bai'a? There is disagreement over this; Shaykh Ibn Qayyim and Haafiz Ibn Kaltheer state that he did not whilst other scholars believe that he did. The latter view is the most accepted as we find testimonies that demonstrate he did visit the Haram of the Ka'ba:

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1) The sermon of 7th Dhul Hijj

It is universally accepted that the Prophet ﷺ delivered a sermon on the 7th of Dhul Hijj in which he informed people of the departure to Mina. This sermon took place in Makkah and not outside it; it is in Tabqaat ibn Saad:

'When it was the day before the day of Tarwīyya (8th Dhul Hijj) the Prophet ﷺ delivered a sermon in Makkah after Dhuh,'

Abdullah bin Umar narrates:

'On the 7th of Dhul Hijj the Prophet ﷺ delivered a sermon to the people and told them the rituals of Hajj. (As Sunan Al Kubra)

This sermon was delivered in Masjid ul Haram because Abdullah ibn Abbas states:

'Verily the Prophet ﷺ delivered a sermon and had his back to the Mulazam' (Al Quraa from Musnad Ahmad)

In this khutba he taught:

'Each one of you should try to pray Dhuh of 8th Dhul Hijj at Mina.' (Al Quraa)

Another narration from him has the words 'On the occasion of the Farewell Hajj the Prophet ﷺ took hold of the door of the Ka'ba and turned his face to the people and said:

'O Muslims, Surely from the signs of Qiyamah is the prayers being lost, the desires being followed, the rulers becoming dishonest and oppressive and ministers transgressing' (Hajj atul Widaa)

Haafiz Ibn Kathir in mentioning the Khutba of the 7th Dhul

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Hijj writes:

'It is narrated that the Prophet ﷺ gave a sermon the day before the Tarwīyya. That day is known as the day of 'Zaenah' (decoration) because the sacrificial animal are decorated that day.' (al Bidaaya, Baab Hajj atul Widaa)

It is for this reason that most of the ulama view it sunna for the Ameer of the Hajj to deliver a Khutba on the 7th of Dhul Hijj.

2) Tawaaf of the House

Shaykh Muhibb ud deen Tibri quotes from 'As Seera f'ul Malaa' that on the day the Prophet ﷺ left for Mina he performed the tawaaf of the House. (Al Quraa)

This testimony makes clear that the Prophet ﷺ did go to the Haram during these days.

Leaving Makkah for Mina

The Prophet ﷺ prayed Fajar of Thursday, the 8th of Dhul Hijj (Day of Tarwīyyah), at Ba'a. The people who had come out of ihram after the 'Umra entered into the ihram of Hajj here. Jaabir narrates:

'We put on the ihram at Abta' (Muslim)

Then at the time of mid morning (Chasht) the Prophet ﷺ left Makkah for Mina. Abdullah bin Umar narrates:

'When the Prophet's ﷺ conveyance rose he began to proclaim the Talbiya.'

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Bilal's Service

Abu Amaama narrates:

'The companions told us that when the Prophet ﷺ left for Mina Bilal was to one side of his conveyance holding a stick that had a cloth on top of it and with it he was giving shade to the Prophet ﷺ (Al Bid'ayya) In order to protect him from the Sun.

Dhuhr prayer at Mina

The Prophet ﷺ prayed the Dhuhr of the 8th of Dhu'l Hijj at Mina. Abdullah bin Abbas narrates:

'The Prophet ﷺ prayed Dhuhr on the day of Tarwiyya at Mina and also prayed the Fajar of the day of Arafah (9th of Dhu'l Hijj) at Mina. (Musnad Ahmad)

The Night at Mina

The above narration reveals that the Prophet ﷺ prayed five prayers at Mina; from Dhuhr on the 8th to Fajar of the 9th. Jaabir narrates:

'When the 8th of Dhu'l Hijj arrived we put on the ihram and left for Mina with the Prophet ﷺ and we prayed Dhuhr, 'Asr, Maghrib, Isha and Fajar with him.'

Remember this was Friday night.

CHAPTER 6

THE 9TH OF DHU'L HIJJ

Leaving for Arafah on the 9th

The Prophet ﷺ prayed Fajar of Friday the 9th of Dhu'l Hijj at Mina. Jaabir narrates:

'After the prayer the Prophet ﷺ ordered everyone to remain in their places and proclaimed Allah's ﷻ greatness with the following words 'Allah u Akbar, Allah u Akbar, Laa ilaaha illallah, wa Allah u Akbar, Allah u Akbar wa lillaahi Hamd'. He did this after every prayer until 'Asr of the last day of Tashreeq. (Kitaab ud Dawa of Bayhaqi)

Leaving after Sunrise

The Prophet ﷺ then waited at Mina until the sun had fully risen. He then ordered 'Erect a tent for me at Arafah near the Nimrah' and then left.

Abdullah bin Umar describes this spectacle as follows:

'We left Mina for Arafah with the Prophet ﷺ, some of us were reciting the talbiya whilst others were proclaiming the takbeer, as for us, we were proclaiming the takbeer.'

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It is narrated from Anas :

'The talbiya reciters were reciting talbiya and no one refused them and the takbeer proclaimers were proclaiming takbeer and no one refused them.' (*Bukhari, book of Hajj*)

The words of Ibn Saad are:

'The Prophet ﷺ heard both and did not refuse either.'

On the Dhab path

The Prophet ﷺ took the Dhab path to Arafah and returned from the Maazmain path. Dhab is the mountain that begins from Masjid Khaif. In describing this path Shaykh Abdul Fataah Hussein writes:

'When you take this path to Arafah the Muzdalifa Masjid will be to your left. Nowadays during Hajj the cars take this path to Arafah.'

About Maazmain he writes that it is known by the Khashthan Mountain which lies between Arafah and Muzdalifa:

'When you take this path to Arafah the Muzdalifah Masjid will come to your right, and this path runs through Maazmain.'

The Rank of the Day of Arafah

The day the pilgrims stand at Arafah is known as the Day of Arafah. As the greatest and most important part of the Hajj is performed on that day Allah ﷻ has blessed it with virtue and an elevated status.

Take a look at some matters relating to this day so its worth is clear in your mind and instead of wasting this day you endeavour to please your Lord and resolve to strengthen your connection of worship with Him.

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1) The most freedom from Hell

Umm ul Momineen Syeda Aisha narrates that the Prophet ﷺ said:

'There is no day in which Allah ﷻ frees more people from Hell than the day of Arafah. He bestows His nearness and takes pride with the angels and Himself asks His servants 'What do you want from Me?' (*Muslim, Nisai*)

2) Pride with the angels

Saïal narrates that the Prophet ﷺ said:

'Verily Allah ﷻ takes pride with the angels over the people of Arafah generally and with Umar ibn al Khattaab in particular.' (*Al Qura*)

3) The devil's greatest crying and burring

It is narrated from Talha bin Abdullah bin Karaiz that the Prophet ﷺ said:

'Apart from the day of Badr the devil is never more humiliated, disgraced, debased and mournful than on the day of Arafah. This is because on that day he sees the descending of great mercy and forgiveness of great sins'. He was asked 'Why did he cry so much on the day of Badr?' The Prophet ﷺ explained 'He saw Jibril ﷺ straightening the rows of the angels.' (*Muwatta*)

4) Forgiveness of sins

Ibn Saïal narrates that the Prophet ﷺ said:

'With the last part of the Day of Arafah Allah ﷻ descends, ■ befitting His majesty, to the First Heaven and proclaims

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'Angels! Look at the people who are covered in dust for Me, Be witness that I have undoubtedly forgiven their sins.' (Al Qur'aan, from Shar us Sunna of Baghvi)

Beyond Muzdalifa

During Jahiliyyah the Quraysh, through arrogance, would not go beyond Muzdalifa even though the other people would proceed onto Arafah. Some people thought that the Prophet ﷺ might also only go as far as Muzdalifah but Allah ﷻ had commanded the Muslims:

'Then return from where the people returned and seek Allah's ﷻ forgiveness' (2:199)

In this verse the term 'the people' does not refer to ordinary people but refers specifically to Syeduna Ibrahim and the other prophets. Jaabir narrates:

"The Prophet ﷺ continued until he reached Arafah"

Remember that even during Jahaliyya times the Prophet ﷺ performed the wuqoof of Arafah even though the Quraysh did not go beyond Muzdalifa. The Quraysh used to say that as they were Allah's ﷻ neighbours they would not leave the haram. Jubair bin Mufarrim states:

"During the Jahaliyya era I lost my donkey and reached Arafah looking for it. I saw the Prophet ﷺ performing wuqoof ■ Arafah with the people and when I accepted Islam I found out that Allah ﷻ had determined that place for wuqoof." (Al Muwaahhib ud Duniya)

At the Station of Nimra

As mentioned previously the Prophet ﷺ had ordered for a tent to be erected at Nimra. By the time he reached there the tent had been

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put up. Jaabir narrates:

"He found the tent that had been erected at Nimra and entered it."

Abdullah ibn Umar narrates:

■ "The Prophet ﷺ left Mina early for Arafah and dismounted ■

Nimra." (Abu Dawud)

The Practice of the Companions

Even though we do not find any narration mentioning that the Prophet ﷺ performed ghusl before entering Arafah we do find it narrated about the companions, that just as they performed ghusl before entering Makkah they also did so before entering Arafah.

1) Haarith bin Abdur Rehman narrates:

"When Umar Farooq would be in ihraam he would bathe at Arafah." (Al Qur'a)

2) It is narrated about Abdullah bin Umar:

"He would bathe when leaving for the wuqoof"

3) Abdur Rehman bin Yazeed mentions about Abdullah bin Masood:

"When leaving for Arafah he bathed under the water pipe." (Sunan Saee'd bin Mansoor)

In guiding the pilgrims the great Muhaddith Imam Nawawi writes:

"It is Sunna to stay at Nimra until the decline of the sun and when the sun declines the pilgrim should bathe for Wuqoof." (Kitaab ul Eedaah)

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Further on in describing the Sunnas and etiquettes of the Wuqoof of Arafah he writes:

'One of them is to bathe ■ Nimra for the wuqoof.'

It is the common view that the Prophet ﷺ was seen bathing there. Indeed Imam Muhibb ud deen Tibri has a chapter entitled '*Bathing for the wuqoof at Arafah*'

Note: Today we should perform ghusl at Mina as there is no adequate provision at Arafah.

The Masjid of Nimra

Later a Masjid was built at the Prophet's ﷺ place of wuqoof, which is to this day known as Masjid ul Nimra. Part of this Masjid is inside the limits of Arafah and part of it is outside. Inside the Masjid there are signs clearly showing the limits of Arafah and one can pray in both parts of the Masjid.

When the Sun began declining

Jaabir narrates:

'When the sun began to decline (just after the zawaal) on 9th Dhul Hija the Prophet ﷺ called for his she-camel and it was brought to him.'

In the heart of the valley

Upon his she-camel the Prophet ﷺ rode into the heart of the valley and there delivered the Sermon of the Farewell Hajj. The scholars have marked this place as being the spot from where masjid Nimra begins, i.e. the place from where the Prophet ﷺ delivered the khutba and where he offered his Dhuhir and 'Asr prayers. Shaykh Abdullah bin Jaabir writes in *Mufeed ul Awaami*:

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'All of Masjid un Nimra ■ not in Arafah. It is said that the front of this masjid is the place where in the Farewell Hajj of the tenth year of Hijrah the Prophet ﷺ delivered the sermon and prayed Dhuhir and 'Asr together in the time of Dhuhir.'

It is not correct to stand here

One can pray here but cannot perform the Wuqoof here. The Prophet ﷺ said:

'All of Arafah is a place of wuqoof except the heart of the valley.' (*At Tabagaat*)

Consequently the whole of the ummah is unanimous in that standing here will not count ■ the wuqoof of Arafah. Now there is a wire around this place so that no one can perform wuqoof there.

Sermon upon the conveyance

The Prophet ﷺ delivered the khutba mounted upon his conveyance.

Khalid bin Adaa bin Hoza narrates:

'I saw the Prophet ﷺ deliver a sermon to the people on the day of Arafah mounted upon a she-camel, with his feet in the stirrups.

Jaabir narrates:

'The Prophet ﷺ delivered his khutba upon his she-camel Qiswa.'

Nabeel narrates:

'I saw the Prophet ﷺ at Arafah on a red she-camel delivering a Khutba.' (*Abu Dawud, Book of Rituals*)

Umar bin Khaarija narrates:

'Ataab bin Asaid sent me to the Prophet ﷺ when he was at

Arafah. On reaching there I stood under his camel and his saliva was falling upon my head and I heard the Prophet ﷺ deliver a sermon to the people.' (*Tirmidhi*)

Complete guidance to the end of time

On this occasion the Prophet ﷺ delivered a very detailed sermon which summarised and embodied the spirit of all his teachings, in it he determined everything from personal matters to international relations.

The pilgrims should study this sermon and commit to living their remaining life in accordance with it. Let us take a look at this revolutionary and blessed sermon:

"O People, listen to what I say for I do not know whether after this year I will ever meet you ■ this place.

O people, until the day you meet your Lord the life and property of every Muslim is sacred (honoured and secure) just as this month, this day and this city of yours is sacred. Remember that you will indeed meet your Lord and that He will indeed reckon your deeds. And verily I have relayed this matter to you. Whoever has goods entrusted to him should return them to their rightful owners. All interest contracts have been nullified, however, your principal amount is your right. Do not oppress and wrong. You will not be oppressed and wronged. Allah ﷻ has judged that there shall be no interest and I with authority declare that all interest due to Abbas ibn 'Abdul-Muttalib is nullified and all rights arising from murder during jahiliyya are ended, and the first such right I waive is that arising from the murder of Rabi'ah ibn Al-Harith (a relative of the Prophet ﷺ), who was murdered during his foster days at Bani Saad by Huzayl. This is the first murder from the jahiliyya whose right I end.

And for the intentional murder there ■ Qisas. And for the murder that is similar to intentional, such as by hand or stick, there is 100 camels. And whoever increases this is from the people of jahiliyya.

Furthermore, O mankind, the devil has lost hope that he will ever be worshipped on this land of yours, but it is possible that he will followed in lesser matters. So now he is content upon your actions that you deem ordinary. Thus remain cautious in the matters of your deen.

O mankind, the unbelievers change the calendar and so mislead the people. They make a year permissible and make a year impermissible so as to complicate the measurement, and make permissible what Allah ﷻ forbade, and forbid what Allah ﷻ made permissible. The truth is that time has moved such that today it has ended up back on the correct dates as when Allah ﷻ created the Heavens and the Earth. With Allah ﷻ there are twelve months; four of them are holy; three of which (holy months) are successive and one occurs singularly, Rajab, between the months of Jumadah al-Ukhra and Sha'ban.

Furthermore O people, you have certain rights over your women, and they also have rights over you. Your right over them is that they do not let anyone sleep in your bed, and that they do not commit adultery. If they do not ensure this you have the right to separate your sleeping arrangements or punish them, without leaving any scar. If they are free from all this then they have a right to be fed and clothed with kindness. I advise you to treat your women well and be kind to them, for they under your guard and they cannot do this for themselves. You have obtained them as a trust from Allah ﷻ, their bodies are permissible for you with the words of Allah ﷻ.

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Your servants, Your servants, Feed them with what you eat and clothe them with what you wear. Understand my words O people for I have relayed them to you, I leave amongst you two things which if you hold onto firmly you will never go astray. It is a very clear truth: the Book of Allah ﷻ and His Prophet's ﷺ Sunna. O people listen to my words and understand them, know that all muslims are brothers of other muslims, all muslims are brothers. Nothing from one brother is lawful upon another except what he gives him with his pleasure. O Allah ﷻ Have I given the message? The people said 'O Allah ﷻ, yes' The Prophet ﷺ then said 'O Allah ﷻ, be witness'. (*Seera Ibn Hisham*)

Another narration has the additional words:

'O people, Verily there is no prophet who will come after me and no nation after you. So worship Allah ﷻ, offer your five daily prayers, fast during the month of Ramadan, and give the share of Zakah from your pure wealth. Perform Hajj of the House. Obey your rulers and enter into your Lord's paradise. (*Maidan Al Aamaal*)

Bilal's Adhaan and Iqaamah

After the khutba Bilal was ordered to call the people to prayer by proclaiming Allah's ﷻ greatness and confirming the Prophet's ﷺ messengership in the form of the Adhaan.

Jaabir narrates:

'Then Bilal gave the Adhaan and the Iqaamah'

Praying Dhuhur and 'Asr

After the Iqaamah the Prophet ﷺ led the two raka' prayer of Dhuhur. Bilal then gave another Iqaamah and the Prophet ﷺ led the two raka' 'Asr prayer. The hadith mention 'After the first iqaamah he prayed

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Abdullah bin Umar narrates: Dhuhur, then there was another iqaamah and he prayed 'Asr and he did not pray anything between the two.'

Abdullah bin Umar narrates:

'When it was the time of Dhuhur the Prophet ﷺ combined Dhuhur and 'Asr'. (*Abu Dawud*)

This clearly shows that both prayers were combined in the time of Dhuhur; the 'Asr prayer was offered during the time of Dhuhur.

Leaving for the Wuqoof

After praying Dhuhur and 'Asr the Prophet ﷺ mounted his conveyance and rode into Arafah for the wuqoof. Jaabir narrates:

'After the Prophet ﷺ had prayed he rode until he reached his place of wuqoof. (*Muslim*)

This also clearly shows that the time of wuqoof begins after Zawaal (zannah) and not before it.

The place of Wuqoof

Where did the Prophet ﷺ stand in Arafah? About this Jaabir narrates:

'When the Prophet ﷺ came to his place of wuqoof in Arafah his she-camel was facing the rocks and the people were walking ■ front of him'. (*Muslim*)

The rock of Rahmah (Jabal ur Rahmah)

This place is widely known by the name of Rahmah, today there is a pillar here and it ■ the heart of Arafah. Imam Nawawi writes:

'All of Arafah is a place of wuqoof but its best place is the

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Prophet's ﷺ place of wuqoof, which is near the large stones laid out at the bottom of Jabl ur Rahmah and this Jabl ur Rahmah is ■ the heart of Arafah.' (*Kiraab ul Eedah*)

Imam Tibri explains the rationale of selecting this place:

'The Prophet ﷺ perhaps chose this place because it was the place of wuqoof of the earlier Prophets.' (*Al Qurra*)

His Enlightened face towards the Qibla

The Prophet ﷺ undertook the Wuqoof mounted upon his conveyance and facing the Qibla. Jaabir describes the Prophet's ﷺ wuqoof:

'He was facing the Qibla.'

Mounted upon the conveyance

The Prophet ﷺ undertook the whole of the wuqoof mounted upon his conveyance. After reviewing all the abadih Haafiz Ibn Kahlee declares:

'The Prophet ﷺ performed the wuqoof, mounted upon his conveyance from the beginning of the Zawaal to the setting of the sun.' (*Al Bid'ayya, Hajj a'zul Wi'da'*)

This clarifies that if someone slays seated or laid in a car etc the wuqoof will be valid.

The Status of this Wuqoof

Remember the most important pillar (part) of the Hajj is the Wuqoof at Arafah. This is why in numerous narrations the Prophet ﷺ referred to this wuqoof by the collective term of Hajj itself, for example:

'The Hajj is Arafah.' (*An Nisai*)

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The time of Wuqoof

The valid time for the Wuqoof of Arafah is from after the Zawaal of 9th Dhul Hijj to the rising of Fajar (dawn) on the 10th. Anyone who, with the intention of Hajj, enters Arafah in ihram during this time will have performed Hajj, anyone who doesn't will not have undertaken the Hajj.

Abdur Rehman bin Yamar Dehlvi states:

'I was performing the wuqoof of Arafah with the Prophet ﷺ when some men from Najd arrived and asked the Prophet ﷺ about Hajj, the Prophet ﷺ explained 'The Hajj ■ the wuqoof at Arafah, so whoever attained the wuqoof of Arafah before the rise of Fajar at Muzdalifah has completed the Hajj.' (*Nisai*)

Consequently Abdullah bin Umar states:

'Whoever is not able to undertake the wuqoof at Arafah before the rise of Fajar his Hajj will have lapsed and whoever undertakes the wuqoof of Arafah before the rise of Fajar at Muzdalifah has attained the Hajj.' (*Al Qurra from Muwatta*)

In summary the time period from Zawaal on the ninth to the dawn of the 10th is very critical.

The Prophet's ﷺ activities during the Wuqoof

The activities of Allah's ﷻ beloved during his fulfilment of this important obligation were:

Beseeching Allah ﷻ (making dua)

The Prophet's ﷺ most important activity during the wuqoof of Arafah was supplicating to Allah ﷻ for himself and his ummah. The Prophet ﷺ declared that supplicating to Allah ﷻ was the greatest

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deed of this day. Ali and Ibn Masood narrate that the Prophet ﷺ said:

'There is no better act or speech during the wuqoof than the supplication.' (Al Quraa)

The day of the best dua

The Prophet ﷺ also declared that this day's dua was the best dua. Umar bin Shuaib narrates from his grandfather that in describing the virtue of the dua on the day of Arafah he said:

'The best dua is on the day of Arafah.' (Tirmidhi, Book of Dua)

The Prophet's ﷺ supplications

Here we are listing the supplications which the Prophet ﷺ undertook during this important event of the wuqoof. Memorise these, with their translation, and repeat them oft with utmost sincerity and humility during the wuqoof.

It is narrated from Ali that the Prophet ﷺ said:

'The best dua during the wuqoof of Arafah is the one which I and the prophets before me performed 'There is no god but Allah ﷻ. He is One and there is no Partner for Him, For him is Kingdom and for Him is the Praise and He has ability over everything. O Allah ﷻ enlighten my sight, enlighten my hearing and enlighten my heart, O Allah ﷻ, open up my heart and make matters easy for me, O Allah ﷻ I seek your protection from the whispers of the heart, and abundance in matters, and the evil of the tribulations of the grave and from the evil that occurs during the night and the evil that occurs during the day and the evil that the wind blows.' (As Sunan Al Kubra)

Abdullah ibn Abbas states 'At the farewell Hajj the Prophet ﷺ

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supplcated to his Lord in the following way:

'O Allah ﷻ, You are listening to my words and You are viewing my place and You know my hidden and my apparent, none of my matters are hidden from You, I am dependent, needy, seeking help, seeking protection, fearful, frightened and acknowledging my sins. I ask you as a pauper, I beseech you as a destitute, I ask you like the frightened and loser bowing his head and shedding his tears before you, body trembling, and his nose dusty. O Allah ﷻ, do not be a rejector of my supplication and be merciful and kind, O the best of the beseeched and the best of givers.' (Mujma Az Zawahid)

Supplication for the Ummah

In describing the supplications the Prophet ﷺ made for the ummah on this blessed occasion Abbas bin Mardaas narrates:

'The Prophet ﷺ in the latter part of the day of Arafah supplicated plentifully for the forgiveness of and mercy for the Ummah.'

Allah ﷻ in reply said to the Prophet ﷺ 'I have accepted your dua but will not forgive the oppressors.' The Prophet ﷺ pleaded 'O my Lord, You have the ability to give the oppressed greater reward for the oppression of the oppressor, so forgive the oppressor.' However Allah ﷻ did not accept this part of the dua that evening, instead He accepted it after the Prophet ﷺ supplicated again at Muzdalifa'. (Al Bid'ayn)

This will be discussed in detail during the wuqoof of Muzdalifa.

The Talbiya in Arafah

Along with supplications it is narrated that the Prophet ﷺ also recited the Talbiya.

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It is narrated about Ikrima bin Khalid Makhzoomi that the matter of reciting the talbiya at Arafah was mentioned before him and he stated:

'Do you know that the Prophet ﷺ recited the talbiya at Arafah?' and then added 'I saw the Prophet ﷺ undertaking the wuqoof at Arafah surrounded by the companions, he was reciting 'Labbaik, Allah Humma Labbaik, Labbaik Innai Khairu Khair ul Akhirah' (Sunan Saee'd bin Mansur)

The talbiya whilst travelling to Arafah has already mentioned. Abdullah bin Umar mentioned 'Some of us were reciting the talbiya whilst others were proclaiming the takbeer.' In addition 'The Prophet ﷺ heard both and did not refuse either.'

Supplicating with the hands raised like a pauper.

During the duas he performed there, along with opening his heart before Allah, he opened his hands too. It is narrated from Abdullah bin Abbas:

'I saw the Prophet ﷺ supplicating at Arafah with his hands raised to his chest like a pauper asking for food.' (Sunan Al Kubra)

Kept one hand raised

Usama narrates:

'When the Prophet ﷺ was supplicating to Allah with his hands raised the rein of his she camel fell and he went to pick it up with one hand whilst keeping the other raised in supplication.' (Nisai)

Drank milk

It is narrated from Umm ul Momineen Maimoona and Syeda Umm Fadih:

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'On the day of Arafah the companions began to wonder if the Prophet ﷺ was fasting, some believed he was and others thought he wasn't. We sent a bowl of milk for the Prophet ﷺ, whilst he was mounted upon the camel, and he drank from it.' (Bukhaari 723)

The words of Muslim are:

'He was undertaking the wuqoof and we sent a bowl of milk for him and he drank from it, and the people were watching.' (Muslim)

This makes clear that the Prophet ﷺ did not fast on the day of Arafah.

Reciting Talbiya on the day of qiyamah

It is narrated from Abdullah bin Abbas:

'We were undertaking the wuqoof of Arafah with the Prophet ﷺ when a pilgrim fall off his conveyance and died breaking his neck. In advising on his ghusl and shrouding the Prophet ﷺ said 'Shroud him in those two clothes (of his ihraam). Do not apply fragrance, do not fumigate his head nor drape him in the funeral shroud for on the day of judgement Allah will raise him in this state and he will be reciting the talbiya.' (Bukhaari)

Announcement of the completion of the Deen

Arafah was the place of revelation for the verse announcing the Shariah being sent to the Prophet ﷺ was about to be completed and no new religion or shariah was to follow. Consequently his prophethood, messengership and shariah will last until Qiyamah.

'Today your deen has been completed for you and my blessings upon you completed and we have chosen Islam for

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you as your religion (*Al Maidah* verse 3)

Tariq bin Shuhaab states:

'A Jew said to Syeduna Umar that your holy book has a verse which if it had been revealed to us we would have celebrated that day as an Eid. He asked which verse and he was told 'Today I have completed for you your religion.' Syeduna Umar replied 'We know the time and place of it's revelation to our Prophet ﷺ. He was standing, at Arafah and it was Friday' (*Bukhaari*)

The Sun had set

Once the sun had firmly set on the 9th of Dhu'l Hijj the Prophet ﷺ lifted Usama bin Zaid onto his conveyance and headed for Muzdalifa. Jaabir bin Abdullah narrates:

'The Prophet ﷺ continued his wuquf at Arafah until the sun set and when even the minutest of yellowness that is seen at sunset had disappeared he mounted Usama bin Zaid behind him and left Arafah.' (*Muslim*)

Usama himself states:

'On the evening of Arafah I had the honour of riding with the Prophet ﷺ, when the sun had set he left Arafah.' (*Musnad Ahmad*)

Remember that this is a very precious time, it is not befitting people to be sitting in buses and chatting after Asr, instead the pilgrims should remain in their places until sunset deep in supplication. As long as one is not weak or does not have too much luggage one can even walk to Muzdalifa if one cannot find transport afterwards.

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The time of specific mercy

you have already discovered the virtues of this day of Arafah and how much mercy Allah bestows that day. It is worth stressing further here the importance of the time of departing from Arafah. The great Tabi'e Mujahid mentions about the companions and Tabi'een

'They believed the time the Ameer of the Hajj leaves Arafah is when forgiveness descends.' (*Sunan Saed bin Mansur*)

Reflect how deprived the one who leaves before this time is! O Allah, let us be patient and grateful on every occasion.

Leaving calmly

When the Prophet's ﷺ conveyance headed for Muzdalifa he kept its reins pulled firmly so it would not go too fast. Urwa narrates:

'I was with Usama when he was asked 'How did the Prophet ﷺ travel during the Hajj atul Wida' when he left Arafah? He replied 'He travelled at a medium pace, but when there was no crowd he travelled fast.' (*Bukhaari* 727)

Travel calmly

Abdullah bin Abbas states:

'When the Prophet ﷺ travelled to Muzdalifa on the day of Arafah he heard great cries and the sounds of camels being struck from behind him' and ordered pointing with his blessed stick 'Travel with ease, there is no goodness in haste!' (*Bukhaari* 731)

A second narration from him is:

'When the people tried to travel fast the Prophet ﷺ ordered

a caller to proclaim 'People, there is no goodness in haste for either the camels or the riders.' (*Musnad Ahmad*)

Mujaahid narrates:

'Because Usama travelled with the Prophet ﷺ from Arafah the people asked him about the Prophet's ﷺ journey. He said 'When the Prophet ﷺ returned from Arafah he kept firmly hold of the camel's rein and whilst signalling with his blessed hand was ordering the people 'With ease, with ease, with ease' (*Musnad Ahmad*)

Today we have motor vehicles and should not be hasty as there is greater danger of causing damage and loss.

The Maazmain path

You have read that en route to Arafah he took the Dhab path whilst on return he took the Maazmain path. Maazmain are two mountains between Arafah and Muzdalifa. Shaykh Abdul Fattah Hussein writes:

'Today they are known as the Alkhashbain.' (Al Afsah)

Talbiya on the path to Muzdalifa

The Prophet ﷺ recited the Talbiya throughout the journey to Muzdalifa. Usama bin Zaid narrates:

'On the way to Muzdalifa the Prophet ﷺ did not cease the Talbiya.' (Akthbar e Makka)

This does not mean that he then stopped the talbiya on entering Muzdalifa, Abdullah bin Abbas, Usama and Fadhl narrate:

'When the Prophet ﷺ put on the ihraam he began the talbiya and did not stop it until the stoning of Jamra Al Aqba.' (*Bukhari, Muslim*)

Fadhl bin Abbas narrates:

'I returned from Arafah to Muzdalifa with the Prophet ﷺ and I saw him travelling in a very clam and dignified manner, he was restraining his conveyance and he continued his talbiya until the stoning of the Jamra al Aqba.' (*Al Qur'aa*)

Prayed ahead

Usama bin Zaid narrates:

'On route to Muzdalifa the Prophet ﷺ relieved himself at Shob Al Azkhar and performed wudhu but not the full wudhu. I asked 'Yaa Rasoolallah, are you not preparing for the Maghrib prayer?' He replied 'The prayer is ahead of us.' (*Bukhari* 730)

About this Shob Al Azkhar Imam Qustalaani writes:

'The Shob Al Azkhar is located between the Maazmain on the left hand side of the path.'

Imam Qustalaani further states that Ali narrates:

'Here the Prophet ﷺ performed wudhu with ZamZam water.' (*Al Muwaahib ud Duniya*)

The practice of Abdullah ibn Umar

It is narrated from Anas bin Sireen:

'Once I undertook the wuqoof with Abdullah ibn Umar, when we left for Muzdalifa and reached a valley he stopped and sat his conveyance down, we too did the same assuming he was about to offer the Maghrib prayer. However his servant explained 'He does not intend to pray, when the Prophet ﷺ reached here he relieved himself and Abdullah too prefers to relieve himself here' (*Musnad Ahmad*)

Imam Naafe narrates:

'Abdullah bin Umar would pray Maghrib and Isha together at Muzdalifa but would pass through the mountain the Prophet ﷺ passed through and perform ablution and wudhu there.' (Bukhaari 729)

A question during the journey

Abu Saeed bin Hujair narrates from his uncle:

'I had the good fortune and honour to see and meet the Prophet ﷺ between Arafah and Muzdalifa. I took hold of the rein of his conveyance and pleaded 'Yaa Rasoolallah, what will take me close to Paradise and far from Hell?' He replied 'Offer the obligatory prayers, pay Zakah, perform the pilgrimage of the House of Allah, and deal with people the way you wish them to deal with you and do not do (to them) what you do not like.' (Al Qur'aa)

Arriving at Muzdalifah

When the Prophet ﷺ arrived at Muzdalifa he announced:

'I will stay here because the whole of Muzdalifa is a place of wuqoof.' (Bukhaari and Muslim)

This means that the pilgrim can stand anywhere in Muzdalifa and his wuqoof will be valid. Today, like Arafah, there are large clear signs marking out the limits of Muzdalifa and it is important that a pilgrim enters inside these limits. Some pilgrims undertake their wuqoof outside these limits and that is absolutely wrong.

Wuqoof in the Muhsir valley is not correct

There is a valley between Muzdalifa and Mina called 'Muhsir' and performing wuqoof there is not correct. Jaabir narrates:

'All of Muzdalifa is a place of wuqoof but stay away from the Muhsir valley.'

Abdullah bin Zubair said:

'All of Muzdalifa is a place of wuqoof except the Muhsir valley.' (Muwatta)

Complete wudhu

As mentioned previously the Prophet ﷺ performed wudhu during the journey, but not a complete wudhu; he washed every bodily part only once. On reaching Muzdalifa he performed a complete wudhu:

'When the Prophet ﷺ reached Muzdalifa he performed the complete wudhu.'

Praying Maghrib and Isha

Then the Adhaan (call to prayer) was given and the Prophet ﷺ led the Maghrib prayer, which comprised three rakas, and then led the Isha prayer, which comprised two rakas. It is narrated from Abdullah bin Umar:

'The Prophet ﷺ combined the Maghrib and Isha with one Iqamah. He did not read anything between or after them.' (Bukhaari)

A second narration from him is:

'He prayed three rakas Maghrib and two rakas Isha with one Iqamah.' (Muslim)

Some narrations reveal that Maghrib was prayed before the conveyances were retired and when they were set down in their places they prayed Isha, and then unloaded the luggage.

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Usama narrates:

'He prayed Maghrib and then everyone tied up the camels in their places and then the Iqaamah was given and Isha was prayed.' (Bukhaari)

The narration of Muslim states that Maghrib was prayed first and then the people tied up the camels in their places but did not unload the luggage until after the Iqaamah and prayer of Isha.

The practice of Abdullah bin Umar also supports this. Abdur Rehman bin Yazid states:

'Abdullah arrived at Muzdalifa and ordered a man to call the Adhaan and prayed Maghrib and two rakas Sunna after it. He then called for the evening meal, ate it and then ordered a man to call the Adhaan and Iqaamah and prayed two rakas of Isha.' (Bukhaari)

This narration proves that Abdullah bin Umar prayed two rakas Sunna of Maghrib. Imam Nawawi clarifies that the pilgrims should not leave out the Raatiba (Mu'akkada) Sunna prayers:

'The Raatiba Sunan should be prayed, so first pray the (four rakah) Sunna of Dhuhur and then the Fard of Dhuhur and then (the fard of) 'Asr and then the (two rakah) Sunnas of Dhuhur after that.' (Kitaab ul Eedaah)

Permission for the weak and frail women

The Prophet ﷺ allowed the weak and frail men, women and children to leave Muzdalifa for Mina during the night so that they could avoid the morning crowd and be able to perform the Ramee (Stoning) in the morning before the impending rush. It is narrated from Umm ul Momineen Syeda Aisha:

'Because Umm ul Momineen Syeda Suda moved slowly

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she sought permission to go to Mina before the crowd, the prophet ﷺ allowed her and she left before the crowd of the people. We stayed until the morning... Had I too sought permission it would have been better.' (Bukhaari)

Abdullah bin Abbas narrates:

'During the night the Prophet ﷺ sent forth from Muzdalifa the weak of his family and advised them 'Do not stone the Jamarah until sunrise' (Musnad Ahmad)

He then reveals about himself:

'I was amongst those whom the Prophet ﷺ sent during the night to Mina with the weak of his family.' (Bukhaari)

In another place he clarifies his leaving Mina before Suhoor:

'The Prophet ﷺ sent me at Suhoor with the luggage.' (Muslim)

In one narration he says about his father Abbas:

'The Prophet ﷺ said to him 'O uncle, take the weak and the women and pray Fajar in Mina.' (Tahaawi)

In summary, the weak, frail and old women are permitted to leave Muzdalifa before the rising of Fajar.

He then rested

After praying Isha the Prophet ﷺ rested. Jaabir narrates:

'Then the Prophet ﷺ lied down until the rising of Fajar.' (Muslim)

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Did not stand and pray that night.

On this night the Prophet ﷺ did not stand for Nawaafil prayers etc even though his beloved norm was to stay awake and worship through the night. The Prophet ﷺ had, since leaving Mina on the morning (of the 8th) until arriving at Muzdalifa at Isha (on the 9th), been very busy and because the next day (10th Dhu'l Hijj) also was going to be extremely busy; with Ramee; sacrificing 63 camels; going to Makkah for the Tawaaf of Ziyaarah etc the Prophet ﷺ rested that night. This is also a great favour upon the pilgrims for had he stood and worshipped that night it would have become necessary for the pilgrims to do so, which would have proved difficult.

Some do claim that the Prophet ﷺ prayed Tahajjud that night but Shah Wali ullah Dehlvi and Molaana Bahr ul Uloom reject this. Molaana Bahr ul Uloom writes:

"The words of the hadith 'He rested until the rising of Fajar prove clearly that the Prophet ﷺ did not pray Tahajjud that night.' (*Rasaal ul Arkaan*)

Shah Wali ullah Dehlvi explains the rationale for leaving the nawaafil:

"In a crowd he left many mustahab acts in fear that people seeing them may believe them to be Sunna Mu'akkida (a Sunna that needs to be imitated). (*Hujja 'ullah Al baaliga*)

When Dawn (Fajar) broke

When Fajar broke on Saturday the 10th of Dhu'l Hijj the Prophet rose and prayed Fajar a little before his usual time. Jaabir narrates:

"The Prophet ﷺ prayed Fajar when it's time began and there was an Adhaan and an Iqaamah.' (*Muslim*)

Abdullah bin Masood narrates:

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"The Prophet ﷺ prayed every prayer in its time except two, combining the Maghrib and Isha and the Fajar prayer before its time.' (*Bukhaari*)

Some people are mistaken by this and claim that in Muzdalifa the prophet ﷺ prayed Fajar before its time. However all the narrations prove that it was after the break of dawn. The Muhadditheen explain that the above narration means that he prayed it before his usual time, and not before (the prayer's) time.

Meeting Urwa bin Ma'fras

Ismah Shabi writes that Urwa bin Ma'fras said:

"I went to the Prophet ﷺ at Muzdalifa at the time of Fajar and pleaded 'Yaa Rasoolallah, I have come from 'Jabal Tai', I have undertaken a long journey and have exhausted my conveyance. I have stood upon every mountain, ■ my Hajj valid? The Prophet ﷺ replied 'Whoever was with us in this prayer (of Fajar) at Muzdalifa and stayed with us until leaving and before this was at Arafah during the night or the day before leaving verily he has Hajj.' (*Abu Dawud*)

The acceptance of the dua

It was mentioned previously that at Arafah the Prophet ﷺ supplicated for the Ummah and a part of it was not accepted that day. On this morning the Prophet ﷺ again supplicated and Allah accepted it, which made the Prophet ﷺ smile widely. Upon this Abu Bakr and Umar both pleaded:

"May our mother and father be forsaken over you, May Allah keep you ever happy and pleased, why are you smiling?"

The Prophet ﷺ replied:

"When the devil found out that Allah had accepted my

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supplication and had forgiven and pardoned my ummah he picked up dust and started pouring it over his head and screamed and wailed 'I am destroyed! I laughed on seeing his wailing' (Abu Dawud, Ibn Majah)

About some narrations

Some people have said that this hadith should not be mentioned because Imam Ibn Lowzee has deemed it Modhooh (fabricated). However this is not correct for Imam Ibn Hajar Asqalani has written a whole book '*Quwwatul Hijaj Fi Umoora il Maghira il Hijaj*' in which he discusses this very hadith first and asserts that it can be used as evidence; All of these demand that it is not Modhooh, at the extreme it could be weak, but this can be strengthened by (having) many chains: (Al Muwaahib ud Durriya)

Talbiya in Muzdalifa

Abdullah bin Umar narrates:

'I heard the one upon whom Surah Baqara was revealed at that place (the Prophet ﷺ) reciting *Labbauk Allahuumma Labbaik*' (Muslim)

Upon Mash'ar al Haram

Allah ﷻ proclaimed:

'When you depart from Arafah remember Allah at Mash'ar al Haram.' (Surah Baqarah 198)

One of the mountains of Muzdalifa is Mash'ar al Haram, which is also better known as Jabal al Quzha.

Jaabir states:

'When the Prophet ﷺ finished the Fajar prayer he called

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for his conveyance, mounted the Qiswa she-camel and proceeded to Mash'ar al Haram.'

All narrates:

'On the morning of Muzdalifa the Prophet ﷺ stood upon the Jabal al Quzha.' (Al Muwaahib ud durriya)

Supplicating facing the Qibla

Upon the Quzha mountain the Prophet ﷺ turned towards the Qibla and for some time supplicated to Allah ﷻ and performed His Takbeer, Tasbeeh and Tahleel.

Note that this act of the Prophet ﷺ reveals that the time after the Fajar prayer at Muzdalifah is very significant, unfortunately many pilgrims today are unaware of this.

Leaving Muzdalifa

When the whiteness of the morning had spread the Prophet ﷺ lifted Fadhl bin Abbas behind him on the camel and left Muzdalifa for Mina. Abdullah bin Abbas narrates:

'The Prophet ﷺ left Muzdalifa before sunrise.' (Musnad Ahmad)

Remember that the Prophet ﷺ left once the whiteness of the morning had spread; Jaabir narrates:

'The Prophet ﷺ waited at Jabal al Quzha until there was whiteness and left before sunrise, Fadhl bin Abbas was riding behind him.' (Muslim)

The timing of the wuquof of Muzdalifa

The above discussion has also determined the time of the wuquof

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at Muzdalifa, the pilgrim should spend the whole night there, in particular performing the Fajar prayer, including the dhikr and dua after it, and leaving a little before sunrise. However the weak and frail are allowed to leave earlier.

In opposition of the polytheists

The polytheists used to leave Arafah for Muzdalifa before sunset and would leave Muzdalifa after sunrise. However the Prophet ﷺ taught the correct timings of these rituals. Massod bin Makhruma narrates that at Arafah the Prophet ﷺ taught them:

"The polytheists used to leave Arafah before sunset, we will leave after sunset and they would leave Muzdalifah after sunrise and we will leave before it" (*As Sunan Al Kubra*)

The Muhsir valley and passing through it quickly

Whilst travelling from Arafah to Muzdalifa and from Muzdalifa to the Muhsir valley the Prophet ﷺ restricted his she-camel to a medium pace but on reaching the Muhsir valley he sped up his conveyance. Jaabir narrates:

"He sped up his conveyance through the Muhsir valley" (*As Sunan Al Kubra*)

Alli narrates:

"When the Prophet ﷺ reached the Muhsir valley on his return he struck his she-camel until she had crossed the valley" (*As Sunan Al Kubra*)

The reason for the swift passing

It was the Prophet's ﷺ blessed practice to pass quickly and humbly

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through places where nations had been punished. This is a form of tearing Allah ﷻ. At Muhsir the people of the elephant were destroyed, thus the Prophet ﷺ passed through it quickly.

Nawawi explains the reason for it's name (meaning *innam* screaming)

"Because it was here where the elephants screamed in exhaustion." Others have said 'Because it was here where Iblis stood screaming'.

Collected pebbles

Fadhl bin Abbas narrates 'On the morning of the Day of Nahr (10 Dhu'l Hijj) the Prophet ﷺ ordered me to collect pebbles for him. I brought very small ones and the Prophet ﷺ took them in his hand and proclaimed:

"Like these, like these" (*As Sunan Al Kubra*)

Refrain from Extremism

The Prophet ﷺ then said 'Refrain from extremism for the people before you were extreme in the deen and were destroyed.'

Some people today throw very large stones, some even throw shoes etc. It was because of this that the Prophet ﷺ taught us not to be excessive, but be moderate and throw small pebbles. The other danger with throwing large stones is that they could fall upon someone's head and cause damage or even be fatal. Consequently the Prophet ﷺ taught moderation in every matter.

Pebbles the size of a seed

We have learned that he collected the pebbles on the morning of

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Muzdalifa but from where? The narrations reveal that it was from a place close to the Muhsir valley (between Mina and Muzdalifa). Fadh bin Abbas narrates:

'When the Prophet ﷺ reached the Muhsir valley he said to the people 'Collect seed sized pebbles with which you can stone the Jamarah'. Fadh bin Abbas also added 'The Prophet ﷺ did not stop his Talbiya until he stoned the Jamarah.' (Muslim)

A question en route from a woman

Jaabir narrates:

'When the Prophet ﷺ was returning to Mina from Muzdalifa a female companion from the Banu Khatham tribe pleaded 'Yaa Rasoolallah, Hajj has been made obligatory by Allah ﷻ upon the people but my father is too old to sit upon a conveyance, can I perform Hajj for him? The Prophet ﷺ said 'Yes you can.' (Bukhaari and Muslim)

One man's question

Similarly a man asked the Prophet ﷺ:

'My mother is old, can I perform Hajj on her behalf? The Prophet ﷺ replied 'Tell me, if your mother had a debt over her would you pay it?' He replied 'Definitely' The Prophet ﷺ remarked 'Allah's ﷻ debt has a greater right to be fulfilled so perform Hajj on behalf of your mother.' (Nisai)

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CHAPTER 7

THE 10TH OF DHUL HIJJ

The first act in Mina

The Prophet ﷺ reached Mina after sunrise, and then left for the Jamarah Aqaba taking the middle path. Jaabir narrates:

'After passing through the Muhsir valley quickly the Prophet ﷺ entered Mina and took the Middle path which led to the largest Jamarah. He stoned it seven times and proclaimed Takbeer with each pebble, which was the size of a seed (Muslim)

This 'middle' path is between the Dhab path and the Maazmain path.

At mid-morning

On the day of Nahr (10 Dhul Hijj) the Prophet ﷺ performed the stoning at mid morning (Chasht). Jaabir narrates:

'On the day of Nahr the Prophet ﷺ performed the stoning at Chasht on other days after Zawaal.' (Bukhaari)

Upon the conveyance

On this day the Prophet ﷺ stoned mounted upon his conveyance, Abdullah bin Abbas narrates:

'The Prophet ﷺ performed the stoning of the Jamarah Aqaba on the day on Nahr mounted (upon his conveyance).'
(*Musnad Ahmad*)

The method of stoning

Jaabir and Abdullah bin Masood narrate:

'The Prophet ﷺ stoned the Jamarah Aqaba from the middle (low point) of the valley.'

Abdullah bin Masood describes the Prophet's ﷺ stoning in the following way 'The Prophet ﷺ approached the Jamarah Aqaba and stood before it in a way that the Ka'ba was to his left and Mina was to his right and he stoned it seven times'
(*Bukhaari*)

If the pilgrim from Mina approaches with the Jamarah to his left and after stoning returns with it to his right he will have imitated the above method.

Important guidance

Umm al Jundab Azwiyya narrates:

'I saw the Prophet ﷺ stoning mounted upon his conveyance, with each one he was proclaiming takbeer. There was a man behind him giving him shade, I asked the people about him and they told me it was Fadhl bin Abbas. The people caused a crowd and the Prophet ﷺ said 'People, do not kill one another, when you stone use small pebbles' (*Abu Dawud*)

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Ending the Talbiya

The Prophet ﷺ had continued the Talbiya along with other dua and Abhkaar at both Arafah and Muzdalifa but on reaching the Jamarah Aqabah he ended his Talbiya. Abdullah bin Abbas narrates:

'The Prophet ﷺ continued the Talbiya up until throwing the first stone at the Jamarah Aqaba.' (*As Sunan Al Kubra*)

However in the narration of Fadhl bin Abbas the throwing of the last pebble is mentioned. He states:

'The Prophet ﷺ continued the talbiya until he stoned the Jamarah Aqaba, he performed takbeer with every pebble and stopped the talbiya with the last pebble.' (*As Sunan Al Kubra*)

It is possible that this also implies that the Prophet ﷺ stopped the talbiya with the beginning of the stoning because he mentions that he proclaimed takbeer with each stone. This suggests that the talbiya had stopped at the beginning of the stoning. This is also the method preferred by the Hanafee madhab.

We may not meet again

As the Prophet ﷺ was due to pass away 81 days after this Hajj he informed his companions many times during it that they may not meet again and they should learn comprehensively the knowledge of the Hajj from him. Jaabir narrates:

'When between Muzdalifa and Mina the Prophet ﷺ ordered the companions to collect the pebbles he also said 'Take from me the rituals of Hajj for I may not see you after this year.'
(*As Sunan Al Kubra*)

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I may not perform Hajj again

Similarly when the Prophet ﷺ was stoning mounted upon his conveyance he was advising:

"Take from me the rituals for I do not know if I will possibly perform Hajj after this year." (*Muslim*)

Umm al Husayn narrates:

"I had the honour of participating in the farewell Hajj with the Prophet ﷺ, I saw Usama and Bilal, one of them was holding onto the bridle of the Prophet's ﷺ camel whilst the other was shielding him. It was the day of Eid and he was stoning mounted and saying "Take from me the rituals for I do not know if I will possibly perform Hajj after this year." (*Muslim*)

Shaykh Nasir ud deen Albana'i writes under this hadith:

"This contains a signal for the companions about his farewell and an announcement of the nearness of his passing away and for them to deem this time and opportunity ■ precious and seek the matters of the deen. That is why this was known as the Farewell Hajj." (*Hajj atun Nabi*)

The purpose of stoning whilst mounted on the she-camel was so that all the people could see his method of stoning and know that only one Jamarah was to be stoned that day

Stoning and the rising of the Sun

You have read that the Prophet ﷺ stoned at mid morning on the day of Nahr. Stoning is not allowed before sunrise, the weak and frail can leave Muzdalifa for Mina during the night but they cannot perform the stoning before sunrise. You will notice in all the narrations these people were ordered:

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'Not to stone the Jamarah Aqaba until after sunrise' (*Musnad Ahmad*)

Towards the place of sacrifice

After completing the stoning of the Jamarah Aqaba the Prophet ﷺ headed to the place of sacrifice (Mazbah). Jaabir narrates:

'He then headed to the place of sacrifice' (*Muslim*)

Ali narrates:

"The Prophet ﷺ stoned the Jamarah Aqaba and then came to the place of sacrifice and said "This is the place of sacrifice. All of Mina is a place of sacrifice." (*Musnad Ahmad*)

The exact spot

According to the research of Imam Ibn At Tteen the Prophet's ﷺ place of sacrifice was next to the Jamarah Aqaba.

"The Prophet's ﷺ place of sacrifice was close to the first Jamarah, which is close to the Masjid." (*Zarqaani alai' Muwaahid*)

Remember that the Prophet's ﷺ resting place in Mina was also here.

Mulla Ali Qaari writes:

"The authentic view is that the Prophet's ﷺ place of sacrifice was close to his place of slay, near Masjid Hunayf." (*Mingaat Majma'eeh*)

With the expansion of Masjid Hunayf this place has now come within the masjid and used to be clearly marked out and I had the honour of seeing it in 1983 AD. However in the subsequent constructions ■ attention was paid to it. Insha'Allah that place will again be marked out in the future.

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Slaughtered 63 camels himself

The Prophet ﷺ had brought 63 camels with him from Madinah, whilst Syeduna Ali had brought 37 from Yemen. So there were 100 in total. The Prophet ﷺ slaughtered 63 himself and ordered Ali to slaughter the rest.

Jabir narrates:

'The total camels for sacrifice which Ali brought from Yemen and the Prophet ﷺ brought from Madinah was 100. The Prophet ﷺ slaughtered 63 camels with his blessed hands' (Muslim)

Equal to his blessed age

Imam Ibn Hibbaan, Imam Zarqaani and other muhadithen have explained the rationale behind offering 63 camels:

'It was equal to his age, which was 63'. (Al Bid'aya)

In other words he offered one camel in thanksgiving for each one of his years.

The respect and fervour of the sacrificial animals

The companions state that they witnessed a very strange spectacle when the Prophet ﷺ began to slaughter the animals; every camel did not just lie down before him itself but each one of them also wanted to be the first to be slaughtered by him!

Abdullah bin Qarz in describing this spectacle states:

'A group of five sacrificial animals was brought forward to the Prophet ﷺ and each one of them was trying to get ahead of the others and be slaughtered first'. (Subul ul Huda)

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Undoubtedly the honour that these camels found is only theirs, as his followers we too should reflect how our devotion and love for him is? Undoubtedly loving him and following him is the way to Allah's forgiveness and proximity.

Two grand proclamations:

Take a look at two of the Prophet's ﷺ proclamations:

- 1) 'No one of you can be a believer until I am more beloved to him than his mother, father and all the people'

Notice that this is not about having love that is equal to the love for the parents, children or other people but declares it obligatory to have greater love for the Prophet ﷺ than all others!

- 2) 'None of you can be a believer until his desires are not subject to my teachings'

In other words one's beliefs and actions must be accordance with his teachings.

Guidance to Ali

In guiding Ali the Prophet ﷺ ordered him to give the skin, meat and nose string in charity (sadaqah), and not to give any of these things to the slaughterer by way of remuneration. Ali states:

'The Prophet ﷺ ordered me to stand over the camels and to give the meat, skin and bridle as charity and give nothing from it to the slaughterer'. (Bukhaari)

On behalf of the Pure wives

The Prophet's ﷺ wives were also with him on the Hajj. He slaughtered one cow on behalf of each of them. Umm ul Mومnineen Syeda

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Aisha narrates:

'On the occasion of our Hajj the Prophet ﷺ slaughtered a cow for each of us.' (Nisai)

He ﷺ himself ate too

Amongst the guidance he gave Ali was:

'Take a little meat from each camel and prepare it in one pot so we can eat its meat and soup, so he did so' (Musnad Ahmad)

Abdullah bin Abbas narrates:

'The Prophet ﷺ took a little piece of each camel and collected it in one pot and ate it's meat and drank its soup.' (Musnad Ahmad)

Permission for the Companions

Jaabir narrates:

'The Prophet ﷺ allowed us to eat it and store it'. He then states that they ate the meat for the three days at Mina and also ate it on the way back to Madaenah. (Musnad Ahmad)

Shaving the blessed head

After the slaughtering the Prophet ﷺ had his head shaved. Ibn Abbas narrates:

'The Prophet ﷺ stoned the Jamra Aqaba, then slaughtered and then had his head shaved' (Musnad Ahmad)

The Prophet ﷺ did not simply have his hair shortened but had it completely shaved with a blade, just ■ Abdullah bin Umar narrates:

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'The Prophet ﷺ had his head shaved during the Hajj' (Bukhaari, Book of Hajj)

Distributed the blessed hair

Anas bin Malik narrates:

'The Prophet ﷺ stoned the Jamra Aqaba and then slaughtered the animals. After that he went into his tent and called for the barber who shaved the hair on the right side of his blessed head. The Prophet ﷺ then called Abu Talha Ansari and gave him the hair, the barber then shaved the hair on the left side and the Prophet ﷺ gave them also to Abu Talha and told him to distribute them amongst the people.' (Bukhaari & Muslim)

The rationale for distributing a sign towards his passing away

The Muhaddithen and Ahl us Seeir have mentioned the rationale for the Prophet ﷺ distributing his hair. Imam Zarqaani writes:

'The Prophet ﷺ distributed the blessed hair amongst the companions so that baraka' would remain amongst them and it could become a means of remembering him. In this the Prophet ﷺ also signalled towards his impending passing away' (Zarqaani alai' Muwathib)

Abu Talha and the blessed tomb

Why did the Prophet ﷺ choose Abu Talha to distribute the blessed hair? The reason was:

'He signalled towards the fact that it will be he who would have the honour of digging the Prophet's ■ grave and the lahud in it.' (Zarqaani)

The companions came to know of this when Abu Talha received the

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honour of preparing the Prophet's ﷺ grave

Stop and reflect here! Look at how aware the Prophet ﷺ was of his blessed passing away:

- 1) Slaughtering 63 animals, making clear that his age was going to be 63
- 2) Repeatedly announcing 'We may not meet again.'
- 3) Announcing 'I will not find the Hajj again.'
- 4) He gifted the companions his blessed hair so they had something to remember him by
- 5) Gave the person who was to dig his grave a unique gift.

Can anyone after all this claim that Allah ﷻ had not informed His beloved Prophet ﷺ of his passing away? Surely only the unfortunate would say such a thing.

A beautiful spectacle of obtaining the blessed hair

Anas describes this beautiful spectacle:

'I saw the Prophet ﷺ; the barber was shaving his head and the companions had encircled him not wanting any of his hair to fall except into a man's hand' (*Musnad Ahmad*)

Remember this was not a one-off, rather it was the companion's habit of a lifetime. Whenever the Prophet ﷺ had his hair cut they would sit around him collecting his blessed hair.

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How fragrant must the hair have been?!

After mentioning the many narrations of the Prophet ﷺ distributing his blessed hair amongst the companions, and his specific giving to Abu Talha and his wife Umm Saleem, Molaana Muhammad Zakariya Sahaaranpuri writes:

'I say that perhaps the Prophet's ﷺ command to mix his sweat with perfume is based on the narration of Muslim, where the Prophet ﷺ slept in the house of Umm Anas and she collected his perspiration in a bottle. When he awoke he asked her what she was doing and she explained she was mixing it with perfume because it was more fragrant than perfume.'

After this he writes:

'So if this is the state of his perspiration what is the state of the perfume of his hair? (*Hajj alul Wida'*)

Only on the occasion of the Hajj and Umra

One should remember that the Prophet ﷺ only shaved his head completely on the occasions of Hajj and Umra. Apart from this he never shaved his head, he always had hair on his head. Imam Nibhaani explains:

'There is no narration that the Prophet ﷺ shaved his head except after Hajj and Umra. Consequently having hair on the head is sunna, and whoever rejects it after having this knowledge is worthy of censure' (*Al Anwaar ul Muhammadiyah*)

Distributing his blessed nails

On this occasion the Prophet ﷺ also clipped his nails and distributed them too amongst the companions. The narration of Musnad

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Ahmad also has the words that after shaving his head:

'He then clipped his nails and distributed them amongst the people'

Muhammad bin Zaid narrates from his father Zaid:

'I and my Qurayshi friend were at Mina when the Prophet ﷺ was distributing the meat from the sacrifices, I and my friend did not get any of it (so) the Prophet ﷺ gave me his blessed hair and my friend his blessed nail clippings.' (Al Mawaaḥib)

Reconciling the two narrations

The well known narrations are that the Prophet ﷺ distributed his hair and nails.

However there is a narration in Tabaqat Ibn Saad:

'He ordered for the hair and nails to be buried.'

The scholars state that there ■ no contradiction between these narrations:

'It is possible that he first ordered for the burying and then after (seeing) the desire of the companions distributed them.' (Hajj al-Wida')

The honour of shaving his head

The companion who had the honour of shaving his head on this occasion was Muṭmar bin Abdullah Al Adwi. Some have said it was Kharaash bin Amarya but he did not shave the head on this occasion, he did so after the 'Umra Al Qadiyya as he himself said:

'I shaved the Prophet's ﷺ head at Marwah during the 'Umra Al Qadiyya.' (Zarqaani al-Mawaaḥib)

The 10th of Dhul Hijj It is Allah's ﷻ extreme Kindness

Muṭmar bin Abdullah narrates:

'During the farewell Hajj I had the honour of serving the Prophet's ﷺ conveyance. When the Prophet ﷺ finished from the sacrifices at Mina he said 'Come, shave my head.' I brought a blade and stood by the Prophet ﷺ. He looked at me and said in good humour 'The Messenger of Allah is at me and said in your hands at the time when you have a putting his head in your hands at the time when you have a blade in them!' I replied 'By Allah ﷻ Yaa Rasoolallah this is Allah's ﷻ greatest favour upon me.' (Musnad Ahmad)

Supplicating thrice for those who shave the head

The Prophet ﷺ did not simply shorten his hair but had his head shaved. Abu Hurayra narrates that the Prophet ﷺ supplicated:

'O Allah ﷻ, forgive those who shave the head' The companions pleaded 'Yaa Rasoolallah, supplicate too for those who cut their hair' The Prophet ﷺ again supplicated for those who shave their head. The companions pleaded 'Yaa Rasoolallah, supplicate too for those who cut their hair' The Prophet ﷺ supplicate too for those who cut their hair' The Prophet ﷺ for a third time supplicated for those who shave their head. The companions pleaded 'Yaa Rasoolallah, supplicate too for those who cut their hair' The Prophet ﷺ then supplicated once for those who shorten their hair' (Bukhaari & Muslim)

When there is such great reward for shaving the head that the Prophet ﷺ supplicated thrice why should we remain deprived of it?!

Cutting the hair is Sunna for women

Shaving the head is only for the men, not the women, for them is the cutting of hair. Ali narrates:

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'The Prophet ﷺ forbid the women from shaving their heads,'
(*Tirmidhi*)

Abdullah bin Abbas narrates that the Prophet ﷺ said:

'Shaving the head is not for the women, only the shortening of hair is upon the women.' (Abu Dawud)

The size of one finger lobe

It is necessary for women to cut their hair by at least the length of a finger lobe. Abdullah bin Umar narrates that the Prophet ﷺ said:

'The women shorten their hair the length of one finger lobe (Nunlah);' (*Sunan Sa'eed bin Mansoor*)

Remember that by shortening their hair the women will receive the same reward ■ the men do for shaving their head.

Put on the clothes

After the shaving of the head the Prophet ﷺ removed the two sheets of ihram and put on stitched clothes and perfume. Umm ul Momineen Syeda Aisha narrates:

'On the day of Nahr I applied perfume to the Prophet ﷺ before the tawaaf of Ziyarah.' (*Muslim, book of Hajj*)

Abdullah bin Abbas said:

'After the stoning of the Jamarah al Aqaba everything is lawful for the Muhrim except the wives. A person asked about the perfume and he replied 'I saw the Prophet ﷺ applying perfume at that time.' (*Misai*)

The 10th of Dhu'l Hijj

An important pronouncement at Mina

Abdullah bin Hudhaafa Al Seimi narrates:

'The Prophet ﷺ ordered me to announce to the people that fasting during these days was not allowed as these were days for eating, drinking and remembering Allah ﷻ.' (*Musnad Ahmad*)

Leaving for Makka for the Tawaaf uz Ziyarah

The Prophet ﷺ then mounted and headed to Makka for the Tawaaf uz Ziyarah. Jaabir narrates:

'The Prophet ﷺ then mounted and left for the Ka'ba.' (*Muslim*)

Abdullah bin Umar states:

'The Prophet ﷺ left (Mina) on the day of Nahr but returned to pray Dhuhr at Mina.' (*Muslim, Book of Hajj*)

Tawaaf whilst mounted

The Prophet ﷺ performed the Tawaaf of Ziyarah mounted upon his she-camel. Abdullah bin Abbas narrates:

'The Prophet ﷺ performed the Tawaaf of the House whilst riding upon his she-camel.' (*Musnad Ahmad*)

A narration from him in Abu Dawud is:

'The Prophet ﷺ came to Makka whilst we were serving from the ZamZam and he performed Tawaaf upon his conveyance.' (*Abu Dawud*)

A third narration from him mentions that Usama was also riding with the Prophet ﷺ:

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"The Prophet ﷺ arrived upon his conveyance and Usama was riding behind him." (Muslim)

The wisdom in performing the Tawaaf mounted

The Prophet ﷺ performed the first tawaaf (of 'Umra) on foot but performed this, the Tawaaf uz Ziyarah, mounted upon his she-camel. The reason for this was so that everyone could see him and his actions. Haafiz Ibn Hajar Asqalani explains the rationale:

"So that everyone could learn the rituals from him."

Further on he states:

"It is also possible that he did so because he knew that due to his baraka' his conveyance would not cause a mess, thus we cannot use this as an example for others (to imitate)."

In another place he writes:

"It is also narrated that his conveyance had been trained by Allah ﷻ and did not cause a mess when carrying the Prophet ﷺ." (Faith ul Baari)

As for the fact that the Prophets ﷺ wife, Umm e Salama, also performed tawaaf upon a conveyance due to illness he writes:

"It is possible that she performed the tawaaf on the same she-camel." (Faith ul Baari)

Thus performing tawaaf upon a conveyance is specific only to the Prophet ﷺ.

Did not perform Ramal

There was no Ramal in this tawaaf. Abdullah bin Abbas narrates:

"The Prophet ﷺ did not perform Ramal in any lap of the

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Ziyarah Tawaaf' (Abu Dawud, Nisai, Ibn Majah)

This makes clear that there is no need to repeat the Ramal if it has been performed in the first tawaaf (of 'Umra).

Isilaam with a stick

As the Prophet ﷺ was mounted during this tawaaf he undertook the Isilaam of the Hajjar ul Aswad with a stick. Abdullah bin Abbas narrates:

"The Prophet ﷺ performed tawaaf upon a conveyance and touched the Hajjar with the stick he was holding." (Musnad Ahmad)

Kissed the stick

Abu Tufayl Aamir bin Waathila narrates:

"I saw the Prophet ﷺ performing tawaaf and touching the Hajjar with his stick and then kissing the stick." (Zarqaani)

Isha'bir narrates:

"The Prophet ﷺ performed tawaaf upon the she camel, he would touch the Hajjar with the stick, pull it back and kiss it." (Al Qurraa)

Look how much ease there is for the one performing tawaaf. If he cannot kiss the Hajjar ul Aswad he can touch it and if that also proves difficult he can salute it from afar. Imam Ahmad Raza Qadri writes:

"If the hand cannot reach it touch it with a piece of wood and kiss that, if you cannot do that then point your hands to it and kiss them. (Because) Is it not enough for you that your vision is falling upon the place the Prophet ﷺ kissed?"

(Fatawa Ridwiyah vol 10 p739)

Sat the she-camel down for the Nawaaqfi

When the tawaaf was complete he sat the camel down near Maqaam ul Ibraheem and prayed two rakas nafl. Jaabir and Abdullah bin Abbas narrate:

"When the Prophet ﷺ finished the tawaaf he sat his conveyance by the Station of Ibraheem and prayed two rakas."

At the ZamZam fountain

After this he came to the ZamZam fountain where members of the Banu Abdul Muttalib (his family) such as Abbas were serving water to the people. He asked for some water and Abbas ordered his son Fadh 'Go to your mother and bring some date juice.' The Prophet ﷺ said 'Give me ZamZam water.' Abbas explained 'The people have put their hands in this. The Prophet ﷺ said it does not matter, give me the ZamZam.' The narration is:

"The Prophet ﷺ came to the ZamZam and said 'Give me some water.' It was said that the people had put their hands in it and they will bring some from home. The Prophet ﷺ said 'There is no need, give me from what the people drink.' (Musnad Ahmad)

The Baraka' in ZamZam

It is from the good fortune of this spring of ZamZam that the Prophet ﷺ took some of its water in his mouth and put it back into the well so that the umma could take baraka' from it until Qiyaamah.

Abdullah bin Abbas narrates:

"The Prophet ﷺ came to the ZamZam and we pulled out a

The 10th of Dhul Hijj

bowl of water and gave it to him. He took some of it in his mouth and then put it back into the bowl and we poured it back into the ZamZam.' (Musnad Ahmad)

Thus when drinking ZamZam we should remember that it is also the Tabarruk of our beloved Prophet ﷺ.

Drank it standing

The Prophet ﷺ drank the ZamZam whilst standing. Abdullah bin Abbas narrates:

"I presented the ZamZam to the Prophet ﷺ and he drank it standing." (Bukhari)

Usama drank the rest

In the narration of Muslim it is that Usama drank what was left over from the Prophet ﷺ.

How he would drink it

Abdullah bin Abbas narrates:

"The bowl of ZamZam was presented to the Prophet ﷺ, he took hold of it and put it to his mouth reciting Bismillah and drank from it, he then raised his head and said 'Al Hamd ul lillah'. He then put it to his mouth again whilst reciting 'Bismillah' and drank from it, he then raised his head and said 'Al Hamd ul lillah'. Then he put it to his mouth again reciting 'Bismillah' and drank from it, he then raised his head and said 'Al Hamd ul lillah'. He then declared the difference between us and the hypocrites was that they do not drink (ZamZam) to their full.' (Akhtaar e Makkar)

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I too would have pulled out a bowl

The Prophet ﷺ liked serving the Zamzam water. He said:

'If I did not fear the people overwhelming you I too would pull out the bowls with my hands.' In another narration it is 'If I did not fear that people would deem it a ritual of Hajj I too would pull out the bowls of water with you.' (*Musnad Ahmad*)

This means that everyone would want to pull out the bowls of water and they would have become overwhelmed, that is why he did not do so.

Sae' after that

After this, as before, he performed Sae' between Safa and Marwah, however this time he did so mounted upon his conveyance. Ibn Abbas narrates:

'He then left and performed Sae' between Safa and Marwah.' (*Al Qura'a*)

Jaabir narrates:

'He then left from Baab e Safa whilst Abdullah bin Umm Makhtoom was holding the reins of his camel.'

Abu'l Tufayl narrates:

'I saw the Prophet ﷺ performing the tawaaf mounted upon his conveyance. In his hand he had a stick with which he would touch the Hajar ul Aswad. He then left for Safa and Marwah and performed 7 laps between them on his conveyance.' (*Al Qura'a from Abu Dawud*)

The 10th of Dhu'l Hijj

This is Muhammad, This is Muhammad!

In explaining the wisdom behind performing Tawaaf and Sae' upon a conveyance Jaabir states:

'So that the people could see him, be honoured and ask him questions. Had he been on foot people would have submerged him.' (*Muslim*)

Abdullah bin Abbas describes the state of the people who saw him. Many people came to see him and were proclaiming:

'This is Muhammad! This is Muhammad!' such that even the women came out of their houses.' (*Muslim*)

How fortunate were those people who whilst performing the tawaaf of the House and Sae' were also blessed with the vision of the blessed face of the Prophet ﷺ.

Where did he pray Dhuhur?

We know the Prophet ﷺ performed this Tawaaf and Sae' before the Dhuhur prayer, but where did he pray Dhuhur? There is no conclusive answer to this as we have both kinds of narrations. Jaabir and Syeda Umm ul Momineen Aisha state that the Prophet ﷺ prayed Dhuhur in Makkah but Abdullah bin Umar narrates that the Prophet ﷺ returned to Mina and prayed Dhuhur there.

Whatever it was it is definitive that the Prophet ﷺ completed all the rituals before the Dhuhur prayer and it was Saturday, 10th of Dhu'l Hijj.

Note: It is afdhal to perform this tawaaf on the 10th of Dhu'l Hijj, but it can and must be performed in any one of the 3 days (10th, 11th and 12th).

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CHAPTER 8

AT MINA

Return to Mina

The Prophet ﷺ returned to Mina later that day. Umm ul Momineen Syeda Aisha states:

'He then returned to Mina and stayed there the nights of Tashreeq.'

Q & A at Mina

After finishing the above rituals he stayed in one place so that people could ask him about different matters and attain his guidance. It is in Muwatta:

'The Prophet ﷺ stayed at Mina during his farewell Hajj so people could learn from him.'

The words of Muslim are:

'The Prophet ﷺ stopped at Mina so that the people could learn from him.'

There is no harm

Abdullah bin Amr bin Aas narrates:

'The Prophet ﷺ stopped at Mina to provide guidance to the people. A man asked the Prophet ﷺ 'I did not know and shaved my head before slaughtering.' The Prophet ﷺ said 'Slaughter (again) and there is no harm'. A second man came and asked 'Yaa Rasoolallah I did not know and I slaughtered before the stoning.' The Prophet ﷺ replied 'Stone and there is no harm'. The companions state that on that day whatever was asked about any ritual performed early or late the Prophet ﷺ replied 'There is no harm'. (Muslim, Book of Hajj)

The words of a second narration are:

'That day whatever I heard about someone being early or late with any ritual through forgetfulness or ignorance the Prophet ﷺ said 'Do such and such and there is no harm'. (Muslim, Book of Hajj)

Four important acts

On the 10th of Dhu'l Hij four important rituals are performed; the stoning of the Jamarah Al Aqaba, the sacrifice, the shaving of the head and the Tawaaf uz Ziyaarah with Saee. It is necessary to maintain this order, if someone changes this ordering after having knowledge of it he will have to pay a Dham (penalty).

The balanced view

Does a Dham become necessary by changing the ordering? The scholars have differing views on this, some believe it is not necessary but by looking at all the narrations the considered and balanced view is that if someone forsakes the order intentionally then Dham will be necessary and if he misses it through forgetfulness or

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ignorance there is no Dharm for all the above narrations have the questioners stating that they 'had no knowledge' or 'did not know'. Imam Qustalaani quotes the Hanafee scholar Imam Talhaawi:

'On the face of it the ahadith appear to prove a different order in performing certain rituals before others because the Prophet ﷺ said 'there is no harm in it' in other words there is no sin in doing some acts before others, but that is only for the one who had forgotten or was ignorant. As for the one who does so intentionally it is different and fidyah (compensation) is compulsory upon him.' (*Al Muwaahid ul Duniya*)

Upon a conveyance

Some narrations reveal that these questions were posed to the Prophet ﷺ whilst he was mounted upon his conveyance and he answered them from there. The words of Muslim are:

'The Prophet ﷺ was upon his conveyance and the people asked him questions.' (*Muslim*)

Reconciling the different narrations

We find some narrations showing that the Prophet ﷺ was asked questions after the stoning of the Jamrah Al Aqba whilst some show it was after he had come out of Ihraam and others show it was during the Tawaaf uz Ziyaarah. There is no contradiction in any of these ■ it ■ possible he was asked questions on each of these three occasions and he provided guidance to the people at all these times.

Haarith bin Amr As Sehmi narrates:

'I went to my beloved Prophet ﷺ at Mina and saw the people had encircled him. Whoever would see his blessed face would exclaim 'This is a blessed face.' (*Abu Dawud*)

At Mina

There were many people who actually accepted Islam after seeing the face of the Prophet ﷺ. Abu Ramtha At Tameemi narrates:

'I went to the Prophet ﷺ and the people pointed him out to me, when I saw him I proclaimed 'This is the Prophet ﷺ of Allah ﷻ.' (*Shamaail Tirmidhi*)

This is not the face of a liar

Abdullah bin Salaam used to be the greatest Jewish scholar of Madinah, he tells of how he became muslim:

'When news reached me that the Arab Muhammad had announced himself a Prophet ﷺ of God and had come to a district of Madinah I, with my friends, went to see him. He was seated and when my gaze fell upon his holy face my heart recognised that his face was not that of a liar.' (*Mishkaat ul Masabeeh, Baab Fadh ul Saadah*)

May Allah ﷻ bless us with the honour of seeing His beloved. Ameen

The Mina Nights

In order to stone the *jimaar* (pl. Jamrah) the Prophet ﷺ stayed at Mina, these were the nights of Sunday, Monday and Tuesday.

'He stayed there the nights of the (days of) Tashreeq.' (*Abu Dawud*)

Abdullah ibn Umar narrates:

'We had some tradeable goods, to protect which one of us stayed the night in Makkah, as for the Prophet ﷺ he spent the nights at Mina.' (*Abu Dawud*)

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Note: Spending the most part of these nights at Mina is Sunna.

Stoning after Zawaal (on the 11th, 12th and 13th)

Umm ul Momineen Syeda Aisha narrates:

'The Prophet ﷺ was at Mina and would stone the Jamarah after the Zawaal of the Sun.'

He would throw seven pebbles and proclaim Takbeer with each pebble.

Abdullah bin Umar narrates:

'We would await the Zenith of the Sun and when it would begin declining we would stone' (Bukhaari)

Raising the hands in Dua after the first and second

The Prophet ﷺ after stoning the first Jamarah, turned to the Qibla and supplicated for a long time, he then stoned the second and again supplicated for a long time. However after stoning the third Jamarah he did not stop and supplicate. Umm ul Momineen Syeda Aisha narrates:

'He stood with the first and the second and lengthened his standing and pleaded. He then stoned the third and did not stop' (Abu Dawud)

This is the Prophet's ﷺ Practice I saw

Syeduna Saahm narrates about Abdullah bin Umar that he stoned the first Jamarah seven times and proclaimed Takbeer with each pebble. After completion he turned to the Qibla and supplicated for a long time raising his hands. He then stoned the middle Jamarah and again faced the Qibla and supplicated for a long time raising his hands. After that he stoned the third Jamarah and did not stand

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after it and said:

'That is what I saw the Prophet ﷺ do' (Bukhaari)

More time with the second dua

Abdullah bin Umar narrates that the Prophet ﷺ would stand (in dua) longer after stoning the second Jamarah:

'I saw the Prophet ﷺ stand longer with the second Jamarah than with the first Jamarah.' (Musnad Ahmad)

This clarifies that one should stop and supplicate (dua) after the first two Jamarahs and not stop after the third Jamarah.

Performed this stoning on foot

It was previously mentioned that on the 10th of Dhu'l Hijj the Prophet ﷺ performed the stoning whilst mounted upon his conveyance. However on this occasion he stoned on foot. Abdullah bin Umar narrates:

'When he stoned the Jimaar he went to them walking and returned walking' (Tirmidhi)

This was also the practice of Abdullah bin Umar, he would stone mounted on the 10th but on all other days would go on foot and would state:

'This was the practice of the Prophet ﷺ' (Musnad Ahmad)

Arriving in Makka at night to visit the Ka'ba.

As stated on the 10th the Prophet ﷺ came to Makka for the tawaaf during the day, before Dhuhri, but on all the other days he came to visit the House of Allah ﷻ at night. Abdullah bin Abbas narrates:

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'During the days of Mina the Prophet ﷺ would visit the Ka'ba.' (Bukhari)

The narration in Bayhaqi specifically mentions the night:

'He would visit the Ka'ba every night whilst he was at Mina.'
(As Sunan Al Kubra)

The words narrated from Syeduna Ta'aous are:

'He would leave (for the Ka'ba) every night of Mina.' (As
Sunan Al Kubra)

The Tawaaf of the Pure Wives

The pure wives of the Prophet ﷺ performed the Tawaaf uz Ziyaarah during the night, and not the day, and the Prophet ﷺ accompanied them to Makka from Mina. Haafiz Ibn Hajar quotes in *Shara Minhaaj*:

'He delayed the tawaaf of his wives and came with them.'

Some people were allowed

You have read that the Prophet ﷺ spent these nights and days at Mina, if he would come to Makka for the tawaaf he would return immediately after it. However there were some people whom the Prophet ﷺ allowed to spend these nights in Makka.

Abdullah bin Umar narrates that the Prophet's ﷺ honourable uncle Syeduna Abbas, because he was serving the ZamZam water to the people, sought the Prophet's ﷺ permission to spend the nights in Makka and the Prophet ﷺ allowed it.

'Abbas sought the Prophet's ﷺ permission to spend the nights of Mina in Makka because of the need to serve water to the people and he allowed it.' (Abu Dawud)

At Mina

We have mentioned about Abdullah bin Umar:

'Because we traded one of us would spend the nights in Makka with the goods.' (Abu Dawud)

Permission for the Camel herdsman

Similarly the keepers of the camels sought his permission to spend the nights outside Mina and the Prophet ﷺ allowed them. Adee bin Asim narrates from his father:

'The Prophet ﷺ permitted the camel herdsman to spend the nights outside Mina.' (Abu Dawud 1970)

Not only that but he also told the camel keepers to perform the stoning on the Day of Nahr (10th Dhul Hijj), and by all means not on the second day and instead perform two days of stoning on the third. The words in the narration of Musnad Ahmad are:

'He permitted the camel keepers to stone one day and miss one day'

A second narration is:

'They stoned on the Day of Nahr, then missed one day and night and then stoned the following day.' (Musnad Ahmad)

The point of all this discussion is that a needy person, such as someone ill or one staying with a patient in hospital, can spend these nights outside Mina. Look at how much ease there is in Islam and how difficult we have made it!

Note: Someone else can stone on behalf of a sick or weak person.

The revelation of Surah An Nasr

On Sunday, the 11th of Dhul Hijj, whilst the Prophet ﷺ was at

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Mina, Surah An Nasr was revealed upon him. Abdullah bin Umar narrates:

"This Surah was revealed upon the Prophet ﷺ at Mina on the middle day of Tashreeq during the Farewell Hajj and (through it) he became aware of his impending departure' (*Mujima az Zawahid*)

This Surah alluded to the Prophet's ﷺ imminent departure from this apparent life, just ■ the following event confirms:

"Umar al Farooq would always give priority to Abdullah bin Abbas over the other elder companions. When he was asked the reason for this he explained that Abdullah bin Abbas had greater knowledge of the Quran. As a test he recited Surah An Nasr and asked the companions present to explain it. Then he asked Abdullah bin Abbas to explain and he said 'It was informing the Prophet ﷺ of his passing away' narration

The sermon on the 11th of Dhu'l Hijj

Abdullah bin Abbas narrates that when this Surah was revealed on the 11th of Dhu'l Hijj:

"The Prophet ﷺ called for his conveyance Qiswa and mounted it. He stopped at Aqaba and gave ■ sermon. Only Allah ﷻ knows how many muslims were present there.' (*Mujima Az Zawahid*)

The details of the sermon

May Allah ﷻ keep His servant happy and pleased who heard my words and remembered them and relayed them onto the one who did not hear them. For how many are there who carry (know) wisdom but do not understand it and how many carry it to those who understand it more than them?!

At Mina

There are three things that do not trouble the heart of the believer:

- 1) Sincere actions for the sake of Allah ﷻ
- 2) Good counsel for the people in authority
- 3) Holding firmly onto the Jama'at (main body of the Muslims)

Whosoever's thoughts are upon the Akhirah Allah ﷻ gathers for him and creates contentment (independence) in his heart and the world itself pulls towards him.

And whosoever's thoughts are upon the duniya Allah ﷻ disperses his matters and puts his neediness right before his eyes and he receives nothing of the world except that which has been decreed for him.

(*Ishra' fi'l Khutub*)

The days of Tashreeq at Mina

Allah ﷻ proclaims in the Quran:

'And remember Allah ﷻ during the numbered days. Then whoever hastens to leave after two days there is no sin upon him and whoever delays there is no sin upon him.' (2:203)

In other words if someone returns to Makkah (on the 12th) after stoning on the 11th and 12th there is no harm and if someone waits to stone on the 13th before returning that too is permitted.

He waited until the 13th of Dhu'l Hijj

The Prophet ﷺ stayed at Mina until the 13th of Dhu'l Hijj and returned to Makkah after stoning post the zenith on the 13th. Haiz Ibn Kathir writes:

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'When the third day of the 'Ayaam ut Tashreeq' arrived, which was a Tuesday, the Prophet ﷺ rode with the people out of Mina.' (Al bid'aya)

At Mina

CHAPTER 9

DEPARTURE FROM MAKKA

This departure was before Dhuhr

The Prophet ﷺ left Mina before Dhuhr because he prayed that in the Muhassab valley. Anas bin Malik narrates:

'The Prophet ﷺ prayed Dhuhr, 'Asr, Maghrib and 'Isha at Muhassab.' (Bukhaari)

His stay at the Muhassab valley

After leaving Mina he stayed at Muhassab. Along with Muhassab this valley is also known as Abta'; Bar'haa and Rakheef Banu Kinana. (Al Muwaatib ud Duriya)

Abdul Aziz bin Rafee states:

'I asked Anas bin Malik 'Tell me about the Prophet ﷺ, where did he pray Dhuhr on the day of Nazwiyaa (8 Dhul Hijj); he replied 'At Mina'; I then asked 'Where did the Prophet ﷺ pray 'Asr on the Day of Nafr (leaving Mina)?' He replied 'At Abta'. (Bukhaari)

Four Prayers and Rest

The Prophet ﷺ offered four prayers at Mubassab (Dhuh, Asr, Maghrib and Isha) and then rested for some part of the night. Anas bin Malik narrates:

'The Prophet ﷺ rested at Mubassab.' (Bukhaari)

Abdullah bin Umar narrates:

'The Prophet ﷺ prayed Dhuh, Asr, Maghrib and Isha at Al Bai'haa and then rested.' (Musnad Ahmad)

The Practice of the companions

The companions, in particular the Rightly Guided Caliphs and Abdullah bin Umar, would stop here when returning from Mina and would pray four prayers and rest some of the night. They would only return to Makka after that. It is from Abdullah bin Umar:

'The Prophet ﷺ, Abu Bakr, Umar and Uthman would all stop ■ Al Abta.' (Tirmidhi)

Syeduna Naale states:

'The Prophet ﷺ, Umar and Ibn Umar stopped at Mubassab' (Bukhaari, book of Hajj)

The wisdom in stopping here

It has been stated previously that after completing the Tawaaf of 'Umra the Prophet ﷺ stayed at this same place outside Makka from the 4th to the 8th of Dhul Hijj. He also stayed here during the conquest of Makka. So what was the reason for always choosing this place?

A study of ahadith reveals that this was the place where the polytheists vowed to boycott and expel the Prophet's ﷺ family of

Departure from Makka

(Banu Hashim) unless they handed over the Prophet ﷺ. So when the Prophet ﷺ was granted victory over them he stayed in that same place as a gesture of gratitude to Allah ﷻ.

Abu Hurayra narrates that prior to leaving Mina the Prophet ﷺ announced:

'We will stop tomorrow at Khaif Bani Kinaana where they (polytheists) took an oath on disbelief.' (Bukhaari 660)

Usama bin Zaid states:

'I asked the Prophet ﷺ "Ya Rasoolallah where will we stop tomorrow?" He said "We will stop tomorrow, God willing, at Khaif Bani Kinaana where the Quraysh took the oath on kufr." (Musnad Ahmad)

Some narrations allude to the fact that they stopped here to wait for Syeda Aisha whilst others mention it was because it was easier to leave from here. After reviewing all of these narrations Ibn Kathir summarises the reason for stopping here:

'The Prophet ﷺ taught the people that the last act of the pilgrim should be the tawaaf of the House, a fact the people were previously ignorant to, just as Ibn Abbas narrates. So the Prophet ﷺ denoted the Farewell Tawaaf ■ the last act and he and his companions intended to perform it. They left Mina after Zawaal and by then there was not enough time to come to Makka and perform Tawaaf and nor was it possible to return to Madaenah, for there was a great rush of people en route. Thus the Prophet ﷺ spent the night outside Makka, at the place where the Quraysh took an oath against the Banu Hashim and Banu Mutaalib. Allah ﷻ did not allow them to be successful, rather he humiliated and disappointed them by helping his Prophet ﷺ and gave dominance to his deen, elevated his Dhikr and completed the strong Deen

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and made the Straight Path His Signs. On this occasion the Prophet ﷺ, in guiding the people, made them aware of Allah's ﷻ Teachings and Signs. On completing the Hajj he returned here where the Quraysh had vowed to oppress, wrong and alienate him. (Al Bidaaya)

Maqam Tan'eem and Syeda Aisha's 'Umra

During the stay at the Muhassab valley Syeda Aisha pleaded:

'Yaa Rasoolallah everyone has performed 'Umra and Hajj whilst I have only performed Hajj' (it has previously been mentioned that due to her specific days she was unable to complete the 'Umra). The Prophet ﷺ replied 'You will receive the same reward as them'. She then pleaded '(But) I want to perform the tawaaf to complete the 'Umra physically'.

Iaabir narrates that the Prophet ﷺ ordered her brother Abdur Rehman:

'Go with her to perform the 'Umra and put on the ihraam at Tan'eem. So she performed the 'Umra after the Hajj and then returned, and that was the night of Muhassab'. (Muslim)

Syeda Aisha herself states:

'I put on the ihraam at Tan'eem and entered Makka and performed my 'Umra. The Prophet ﷺ waited for me at Abta to finish'. (Abu Dawud)

Masjid ul Aisha

At this place of Tan'eem there is now an extremely beautiful and grand masjid known as Masjid ul Aisha. It is from here that the people of Makka put on the ihraam and there are extensive facilities here for the pilgrims to bath and perform ablution.

Departure from Makka

Leaving for the Tawaaf ul Wida'

As soon as Syeda Aisha returned from completing her 'Umra the Prophet ﷺ ordered everyone to go to Makka and perform the farewell tawaaf.

Umm ul Momineen Syeda Aisha states:

'The Prophet ﷺ waited at Abta for me to finish and when I returned he ordered the people to move on (to Makka).'

The time of Suhoor

It was the time of Suhoor when the Prophet ﷺ ordered the people to leave Muhassab for Makka and perform the farewell tawaaf. Umm ul Momineen Syeda Aisha narrates :

'I performed 'Umra from Tan'eem and returned at Suhoor. The Prophet ﷺ then ordered his companions to move on and so did he'. (Bukhari)

Tawaaf before the Prayer

The Prophet ﷺ performed the farewell tawaaf before the Fajr prayer. He prayed Fajr only after completing the Tawaaf. Umm ul Momineen Syeda Aisha narrates:

'The Prophet ﷺ left Muhassab for the Ka'ba and performed the tawaaf of the House before the morning prayer'. (Muslim)

It is for this reason that Shaykh Ibn Jazam wrote:

'The Prophet ﷺ performed the farewell tawaaf at Suhoor before dawn on Wednesday' (Al Quraa)

Conversely, Haafiz Ibn Kalheer writes:

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'The Prophet ﷺ prayed the morning prayer and then performed the tawaaf (al Bidaayah).

However we cannot find the source that supports this claim whereas we have the narration of Muslim above from Umm ul Momineen Syeda Aisha which states that he performed the tawaaf before the prayer.

The Fajar prayer in the Haram of the Ka'ba

On Wednesday 14th of Dhul Hijj the Prophet ﷺ led the Fajar prayer in the sanctity of the Ka'ba. Umm ul Momineen Syeda Aisha narrates:

'The Prophet ﷺ had reached the House before the Fajar prayer' (Bukhaari)

Haifz Ibn Kathir writes below this hadith:

'It is evident that the Prophet ﷺ prayed the Fajar that day with his companions at the Ka'ba.' (Al bidaaya, Hajj and Wida')

Recitation of Surra Toor

In that Fajar prayer the Prophet ﷺ recited the blessed Surra Toor. Umm ul Momineen Umm e Salama narrates:

'I was performing the tawaaf when the Prophet ﷺ was praying at the side of Ka'ba and reciting Surra Toor.' (Muslim)

Tawaaf upon a conveyance

Umm ul Momineen Umm e Salama narrates:

'I fell ill at the time of the farewell tawaaf and asked the Prophet ﷺ who said 'Perform the tawaaf on a conveyance staying behind the people.' (Muslim and Bukhaari 686)

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The words of a second narration are:

'Perform tawaaf upon your she-camel when the congregation has stood for the prayer.' (Bukhaari 692)

You have read previously that with the baraka' of the Prophet's ﷺ permission these animals had the distinction of not causing any mess (excrement, urine etc) during the tawaaf.

At Multazam

After completing the nawafil of the Farewell Tawaaf the Prophet ﷺ came to Multazam (a wall of the Ka'ba) and supplicated whilst putting his blessed face and chest against it. Umar bin Shuaib narrates from his father:

'I saw the Prophet ﷺ with his face and chest against the Multazam.' (As sunan al Kubra)

The Prophet ﷺ did the same at the time of the conquest of Makka. Abdur Rehman bin Salwaan narrates:

'On the occasion of the conquest of Makka I saw the Prophet ﷺ and some of his companions coming out of the Ka'ba. From the Hateem side they kissed the Hajar and then put their cheeks against the Multazam. The Prophet ﷺ was amongst them.' (Abu Dawud)

Umar bin Shuaib narrates from his grandfather:

'I performed the tawaaf of the House with Abdullah. He stood between the Hajar and the door of the Ka'ba in a way that his chest, face and arms were touching the House of Allah ﷻ and with spread arms he revealed I saw the Prophet ﷺ do this.' (Abu Dawud)

The Taabiee Mujahid and the other Mujtahid Imanis viewed it

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mustahab to go to Mulaazam after the farewell tawaaf.

'After the farewell tawaaf it is mustahab to stand at Mulaazam and supplicate.' (*Zaad ul Mu'aad*)

Mansur narrates:

'I asked Mujaahid about bidding farewell to the Ka'ba and he explained 'Perform the tawaaf of the Ka'ba, pray two rakas at Maqaam ul Ibraheem, drink the ZamZam, come to the Mulaazam and sticking yourself to it supplicate asking for your needs and then kiss the Hajar and leave.' (*Hajj ul Wida')*

Imam Nawawi in Al Munaasik writes:

'It is mustahab to supplicate at Mulaazam after the farewell tawaaf.

In discussing the mode of bidding farewell Imam Mulla Ali Qari writes:

'After completing the tawaaf pray two raka' nafl and drink the ZamZam water, then come to the Mulaazam and the door of the Ka'ba and kiss its frame and supplicate.'

Important note

The Prophet ﷺ has always sought the ease of his umma in every matter. It appears from the Prophet's ﷺ practice that one can attend the Mulaazam at anytime after the tawaaf.

We know that on the occasion of the conquest of Makkah he attended Mulaazam after coming out of the Ka'ba. After the farewell tawaaf he also came here and this was also the practice of his male and female companions. Muhammad bin Sa'ib narrates from his mother:

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'I performed the tawaaf with Umm ul Momineen Syeda Aisha, she ordered the servant of the Ka'ba to dim the light before she performed the tawaaf. I too performed tawaaf with her. She performed three tawaaf and at the end of each one stood at Mulaazam.'

It is also narrated that when Syeduna Adam ﷺ would complete the nawaafil of the tawaaf he too would come to Mulaazam and supplicate. (*Al Quraa*)

The Pilgrim's last act

Whichever pilgrim wishes to leave the sanctity of the Ka'ba should only do so after performing the farewell tawaaf. This was the practice of the Prophet ﷺ and it was also his teaching to those performing Hajj or Umra. Abdullah bin Abbas narrates:

'I heard the Prophet ﷺ say 'Whoever performs the Hajj or Umra of this House should end it with the tawaaf of this House.' (*Tirmidhi*)

The words of a second narration from him are:

'No one of you should leave until having performed the tawaaf of the House.' (*Muslim*)

Leave for the menstruating woman

If during these days the specific days of a woman begin she has leave to depart for home without performing the farewell tawaaf. Abdullah bin Abbas narrates:

'The Prophet ﷺ when ordering all the people to perform the farewell tawaaf gave leave to the menstruating women.' (*Bukhaari*)

Abdullah bin Umar narrates:

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'The Prophet ﷺ gave leave to the menstruating women.' (Bukhaari)

Umm ul Momineen Syeda Safiya's matter

It is narrated from Umm ul Momineen Syeda Aisha:

'At the time of the farewell tawaaf Umm ul Momineen Syeda Safiya's specific days began and she feared that everyone would need to stop there because she could not complete the farewell tawaaf (believing a person could not leave without it). When the Prophet ﷺ heard of this he asked 'Did you perform the Tawaaf on the day of Nahr (Tawaaf uz Ziyaarah)?' She replied she had so the Prophet ﷺ said 'You can now leave.' (Muslim)

The Tabarruk of ZamZam

After finishing from the farewell tawaaf, Multazam and the Fajar prayer the Prophet ﷺ collected water from the ZamZam spring to take back with him as a source of baraka! Urwa states:

'When Umm ul Momineen Syeda Aisha would complete the Hajj and 'Umra she would take back water from ZamZam and say 'Verily the Prophet ﷺ used to take it back.' (Tirmidhi, Book of Hajj)

Molaana Muhamamad Zakariyya Saharaanpuri writes about this blessed practice:

'Undoubtedly the Prophet ﷺ used to take back the ZamZam water he would sprinkle it upon the ill and give it to them to drink, he also gave it to his grandsons Hassan and Husayn, may Allah ﷻ be pleased with them.' (Hajj atul Wida')

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Water sacks of ZamZam

Imam Tirmidhi, Ibn Khuzayma, Haakim and Bayhaqi narrate that Umm ul Momineen Syeda Aisha would take back ZamZam water in glass bottles and would say:

'The Prophet ﷺ used to take it back in leather sacks.' (Sahih ul Huda)

The Prophet ﷺ, Imam Hassan and Imam Husayn

Imam Tibrani narrates from Habeeb bin Abi Thaabit:

'I asked Ataa how the Prophet ﷺ used to take back the water and he said 'He, Imam Hassan and Husayn would carry it.' (Mujima Az zawahid)

The Prophet ﷺ would order ZamZam water

The Prophet's ﷺ love for ZamZam was so great that he would order it from Makkah.

Imam Ibn Jareeh writes that Ibn Abi Husayn told him that the Prophet ﷺ wrote to Suhail bin Amr:

'If you receive my message at night do not wait for the morning and if you receive it in the morning do not wait for the night before sending me ZamZam water'. So he sent two water sacks to the Prophet ﷺ on the back of a camel.' (Akhhbar ul Makkah)

He would give ZamZam as a gift

Imam Abu Nuaim in Hilya narrates from Abdullah bin Abbas:

'When the Prophet ﷺ intended to give a someone a gift he would give them ZamZam to drink.'

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Imam Salih writes:

'Imam Damiyaati said its sanad was sahih' (*Subul ul Hudaq*)

Would sprinkle it on the sick and give it to them to drink

Umm ul Momineen narrates:

'The Prophet ﷺ would sprinkle ZamZam upon the ill and give it to them to drink.' (*Subul ul Hudaq*)

Departure from Makkah

CHAPTER 10

THE JOURNEY TO MADEENAH

Leaving for Madeenah

On the morning of Wednesday 14th of Dhu'l Hijj, having completed the Hajj, the Prophet ﷺ left for Madeenah. Umm ul Momineen Syeda Aisha narrates:

'After completing the Farewell Tawaaf the Prophet ﷺ left for Madeenah.' (*Mushim*)

Takbeer and Hamd on the way back

Abdullah bin Umar narrates:

'When the Prophet ﷺ completed the Hajj and turned towards Madeenah he proclaimed the takbeer thrice and recited "There is no God but Allah ﷻ, He is One, there is no Partner for Him, for Him is the Kingdom and for Him is the Praise and He has power over all things. We are those who turn to Him, worship Him, prostrate before Him and praise Him, Allah ﷻ has fulfilled His promise and defeated the armies." (*Bukhaari*)

Remember that the Prophet ﷺ would also always recite this when returning from battle.

Returned from Baab ul 'Umma

It has been mentioned previously that on entering Makka the Prophet ﷺ took the high road. Jannat ul Mualla, which is also known as Hujoon. On his return however he took the low road, Baab Shabeeka. Umm ul Momineen Syeda Aisha narrates:

'The Prophet ﷺ entered Makka from its highest point and left from its lowest point.' (*Bukhaari, Book of Hajj*)

Abdullah bin Umar narrates:

'The Prophet ﷺ entered from the high mountain which is by Bath'a and left from its lowest mountain.' (*Bukhaari*)

The wisdom in changing routes

We find this Prophetic practice on several occasions; he would employ different paths going and returning from the Eid prayer and he would change paths going and coming from Arafah. There are many wisdoms behind this, two of which are:

- 1) So that the people on both paths can attain his baraka.
- 2) The elevated part was more appropriate for entering because it shows respect for the place, and the low part was appropriate for leaving for it symbolises the sadness of separation. (*Al Muwaahhib Iudd urriya*)

How many days did he stay in Makka?

On this occasion of Hajj the Prophet ﷺ stayed in Makka for 10 days. He entered on Sunday 4 Dhu'l Hijj and left for Madeenah on Wednesday 14 Dhu'l Hijj. Thus his total stay at Makka, Mina, Arafah and Muzdalifa was 10 days. Whilst discussing the length of the Prophets ﷺ stay ■ Makka Anas said:

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'He stayed at Makka for 10 days.'

Amar bin Dinzar states:

'I asked Urwa bin Zubair 'How many days did the Prophet ﷺ stay at Makka?' He replied 'Ten' (*Al Qurraa*)

Sermon in the virtues of Ali at Gudeer

During the return journey the Prophet ﷺ stopped at Gudeer (a place between Makka and Madeenah near Juhfa) and prayed Dhuhr beneath a tree and delivered a sermon in which he exalted the virtues and merits of Syeduna Ali.

Barra bin Azib narrates:

'The Prophet ﷺ stopped at Ghudeer and taking Ali's hand said to the people 'Do you not know that I have more right to the believers than themselves? They replied 'Yes you do' He then said 'Do you not know that I have more right to each believer than himself? They replied 'Yes you do'. The Prophet ﷺ then supplicated 'O Allah ﷻ, whoever has me as a friend has Ali as his friend. O Allah ﷻ, befriend whoever has Ali as a friend and become the enemy of whoever ■ his enemy.'

After this Umar said to Ali in congratulations:

'You have become the friend of every believing man and woman.' (*Mishkaat ul Masabeeh*)

The reason for this sermon

The ahadith explain the reason for this sermon. The Prophet ﷺ had sent Ali to Yemen as Qadhi and Judge but some people had questioned some of his decisions; for example, Burayda narrates:

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'I participated with Ali in a battle and felt he had been unfair with me. On my return I complained to the Prophet ﷺ and his face showed signs of displeasure and he said 'Do I not have more right to the believers than they themselves? I replied 'Yes you do' so he said 'Whoever has me as a friend has Ali as a friend' (Nisai)

Haafiz Ibn Kathir explains the wisdom of this sermon:

'In it he mentioned many things about Ali's virtues, his integrity, his justice and his nearness to him in order to dispel the doubts present in people's minds.' (Al bidāyah)

Imam Ibn Adee, from the narrations of Zaid bin Arqam and Barraa, quotes the other things mentioned in that Khutbah:

'Sadaqah is not lawful for me or my Ahl ul Bait, Allah's ﷻ curse upon the one who changes his lineage; Offspring is for the married and for the fornicator is the stone and there is no will for the heir'

This sermon was on the 18th of Dhu'l Hijj

This blessed sermon was delivered on Sunday the 18th of Dhu'l Hijj at Gudeer. Remember the Prophet ﷺ left Makka on Wednesday the 14th, so this was on the 5th day of the return journey. Haafiz Ibn Kathir writes:

'He delivered the great sermon under the tree at Gudeer on Sunday the 18th day of Dhu'l Hijj of that year.' (Al Bidāyah)

A question about a child at Roha

Abdullah ibn Abbas narrates:

'When the Prophet ﷺ reached Roha they met a caravan and the Prophet ﷺ offered them his salutations. A woman

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from amongst them asked about the child with her 'Is there Hajj for him?' The Prophet ﷺ replied 'Yes and you have the reward.' (Muslim, Abu Dawud, Nisai)

All the Imams of Fiqh are unanimous that any Hajj performed before puberty ■ nafl (voluntary) and the reward will be for the one who takes the child.

There is also the narration of Jaabir in which the Prophet ﷺ during the farewell tawaaf was asked about a child and he gave the same answer. It is possible he was asked the same question twice or it could be the same instance but one companion narrated it as at Roha whilst the other only mentioned it being after the Farewell Tawaaf.

Night at Dhu'l Hulayfa

It was the practice of the Prophet ﷺ on returning from Hajj or 'Umra to stay ■ night at Dhu'l Hulayfa and enter Madeenah the next day. Abdullah bin Umar narrates:

'When the Prophet ﷺ would leave for Makka he would pray at Masjid ul Shajarah and when returning he would pray at Dhu'l Hulayfa at the rear of the valley and spend the night there.' (Bukhari)

This was also Abdullah bin Umar's practice of a lifetime, if returning from Makka he passed Dhu'l Hulayfa before the morning or even the last part of Suhoor he would spend the remainder of that night there and pray Fajar. (Bukhari)

Entering through the Maras path

It has been stated previously that when the Prophet ﷺ left Madeenah for Makka he took the Shajarah path. However on his return he took the Maras path (the stopping place of the caravans).

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Abdullah bin Umar narrates:

'The Prophet ﷺ would leave upon the Shajarah path and return upon the Ma'ras path'. (Bukhari)

Entering during the day

As mentioned previously the Prophet ﷺ spent the night at Dhul Hulayfa and entered the city of Madeenah in the light of the day

'The Prophet ﷺ entered Madeenah during the day from the Ma'ras path.'

Imam Zarqani writes about this path:

'It is lower than Dhul Hulayfa and closer to Madeenah than it'

Uhud Mountain coming into sight

As soon as the Prophet ﷺ saw the Uhud mountain he proclaimed:

'This is the mountain which loves us and we love it'

Some narrations allude that the Prophet ﷺ said these words returning from Khaybar, others claim it was returning from the Tabook battle. It is possible that he proclaimed these words more than one occasion.

Haafiz Ibn Hajar Asqalaani writes:

'It is apparent from the narration of Bukhari that the Prophet ﷺ said these words when he saw the mountain on his return from the Hajj'. (Fath ul Baari)

Remember that it is only the disobedient human and jinn who are

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ignorant of the Prophet ﷺ, everything else such as rocks, trees, mountains, animals and plants recognises Allah's ﷻ beloved, loves him, follows him and is ever at his service.

He sped up the conveyance

Anas narrates that it was the Prophet's ﷺ practice that:

'On seeing the walls of Madeenah he would speed up his she-camel and if it was a horse he would strike it with his heel'. (Bukhari)

Thus on this occasion he sped up his she-camel as soon as Madeenah came into sight.

His words on entering Madeenah

On entering Madeenah the Prophet ﷺ proclaimed Allah's ﷻ greatness with the following words:

'There is no God but Allah ﷻ, He is One, there is no Partner for Him, for Him is the Kingdom and for Him is the Praise and He has power over all things. We are those who turn to Him, worship Him, prostrate before Him and Praise Him, Allah ﷻ has fulfilled His promise and defeated the armies.'

Remember the Prophet ﷺ would say these words whenever returning to Madeenah from Hajj, Umra, or battles.

The 'Umra of Ramadhan

Many people came to visit the Prophet ﷺ, one of them was a woman called Umm e Sinaam. The Prophet ﷺ asked her:

'What prevented you from Hajj?' She pleaded 'I had two animals (conveyances), my husband took one to Hajj and the other was being used on the land, ploughing and watering.

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so I could not go. The Prophet ﷺ said 'Verily the Umra in Ramadhan is like the Hajj undertaken with me' (*Bukhaari*)

This means that it has ■ much reward and does not mean that 'Umra ■ Ramadhan will count as Hajj because Hajj will still remain compulsory upon her. Imam Isaac bin Raahawiya clarifies this hadith:

'The meaning of this hadith is similar to the hadith that Sura Khlaas is like a third of the Quran' (*Tirmidhi*)

Imam Ibn Arabi writes about this 'Umra:

'It was a blessing and bounty from Allah ﷻ that the 'Umra was given the rank of Hajj because of the month of Ramadhan'

Imam Ibn Jowzee has mentioned something very good:

'In it is evidence that the reward of an act increases because of the honour of the time (it is undertaken in) just as it does with the presence of the heart and the sincerity of the intention.'

Invitation for all friends and companions

On his return from Hajj the Prophet ﷺ organised an invitation. Jaabir narrates:

'On returning to Madaanah from Hajj the Prophet ﷺ held an invitation, slaughtering a camel' (*Bukhaari*)

The Journey to Madaanah

CHAPTER 11

ATTENDANCE AT THE PROPHET'S ﷺ COURT

It's near compulsion

Allah ﷻ states in the Quran:

'If they had only, when they were wronging themselves, come unto you and asked Allah's ﷻ forgiveness, and the messenger had asked forgiveness for them, they would have found Allah ﷻ indeed oft returning, most merciful' (5:64)

Abdullah ibn Umar narrates the Prophet's ﷺ statement:

'My intercession is compulsory upon whosoever visits my grave.' (*Sunan Daar ul Qurni*)

He also narrates another of the Prophet's ﷺ statements:

'Whoever comes to visit me, and had no other purpose but that, has a right over me that I be his intercessor on the day of Qiyaama.' (*Al Mojam Al Kabeer of Tibraani*)

How fortunate is the pilgrim who along with visiting the House of Allah ﷻ also has the good fortune of attending his Prophet ﷺ and Master's court. There is a complete book of mine on this

topic 'Attending the court of the Prophet ﷺ'. Here I will suffice by presenting the forty etiquettes of this attendance mentioned by the Imam of the Ahl ul Muhabbah, Molaana Ahmad Rida Qaadri:

1. This blessed visit is close to being compulsory. Many people posing as your friend will scare you in many ways: (they will say) the path is dangerous, there is illness there etc etc. Be vigilant! Pay no heed to them and do not return with the scar of deprivation. You will die one day, and is there a better way than in this path? Further, experience shows that those who rely upon him he takes them into his shade of comfort.
2. From the outset make the exclusive intention of visiting the Prophet ﷺ. Imam Ibn Himaam teaches that one should not even dilute it with the intention of visiting the Masjid!
3. Subsume yourself in Durood and Dhikr all through the journey.
4. It is better that when the Haram of Madeenah comes into sight you begun to walk on foot; cry; bow the head; lower the gaze and, if possible, barefoot.
5. When your gaze falls upon the sacred dome increase the durood and salaam
6. On reaching the city fall deep into the reflection of the beloved's beauty and majesty.
7. Before attending the Masjid be sure to swiftly complete all those matters that could distract your attention. Apart from them do not become involved in any other useless or spurious matter. Clean the teeth and perform ablution, although bath is better. Then adorn white and clean clothes, better if they are new, and apply kuhl and perfume. Musk is the best.

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8. Now immediately heed to the blessed tomb with utmost humility and sincerity. If you are unable to cry then make a crying face and bringing the heart to cry plead to the Prophet ﷺ about your hardheartedness.
 9. On reaching the door of the Masjid present durood and salaam and stand there a while like as if you are seeking his permission to enter. Then uttering *bismillah* enter with the right foot first and the whole body as a paragon of adab.
 10. The adab and respect required on this occasion is known to every muslim's heart; free the ears, eyes, tongue, hand, feet and heart of all other thoughts, do not even look at the design and decoration of the Masjid.
 11. If you come across someone you know try your utmost to avoid him, if you cannot then keep the pleasantries to the necessary, and even then your thoughts should remain towards the Prophet ﷺ.
 12. Under no circumstances raise your voice in the sacred Masjid.
 13. Be certain that the Prophet ﷺ is as truly and physically alive now as he was before his blessed passing away. His and all the other Prophet's passing away is simply momentarily in fulfilment of Allah's ﷻ promise and is merely their disappearing from the eyes of the masses.
- Imam Muhammad bin Al Haaj Makki in Mudhkal and Imam Ahmad Qustalaani in Muhaawib Ludduniya and the other Imams of the Deen state:
- 'There is no difference between the Prophet's ﷺ life and death in terms of observing his ummah, knowing their conditions, their intentions, their sins, their desires and their thoughts.

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All of these are clearly apparent to him, there is nothing hidden in it at all! (*Al Mu'athhaq, Chapter of Visiting graves*)

The Imam, student of Imam al Muhaqiq Ibn al Himaam, in Maslak Al Muawassat and Ali Qazari Makki in its Shara write:

'Verily the Prophet ﷺ is not just aware of your attendance, your standing and your salaam, but also of all your actions and conditions; your travel and your stay;

14. If the congregational prayer is standing join it, will also count as the Tahiyattul Masjid. If not, and if your fervour allows and there is no harm in the time you should read two rakas as both Tahiyattul Masjid and gratitude for being able to attend this Sacred court. In the prayer suffice with reciting Sura Ikhlâas or even shorter, bearing in mind the Sunnas of the prayer. Try to pray at the Prophet's ﷺ place of prayer, which is the Mehraab (niche in the wall) in the middle of the masjid, if that is not possible then as close to it as you can. Then fall into the prostration of gratitude and supplicate:

'O Allah ﷻ, grant me the *adab* (respect) of the Prophet ﷺ and his and Your acceptance. (Aameen)

15. Then deeply embroiled in perfect *adab* bow the head, lower the gaze, trembling, shaking and sweating profusely in shame of your sins, with hopes pinned upon the Prophet's ﷺ forgiveness and kindness, enter the Honoured Muwaajjah (the meeting place) from the Prophet's ﷺ feet, i.e. from the east. This is because the Prophet ﷺ is in his tomb facing the Qibla and this way you will come before the his eyes and this is sufficient for you in both the worlds.

16. Now, with complete respect, awe, fear and hope stand with hands folded, as in prayer, back to the Qibla, at least four handspans away, under the lantern in front of the silver hinge

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that is upon the southern wall of the Hujra and located in front of the Prophet's ﷺ blessed face.

Numerous reliable books such as Lubaab, Shara Lubaab wa Iktiyar Shara Mukhtaar, Fataawa Alamgeeri etc have clearly mentioned this *adab*:

'Stand before the Prophet ﷺ like in the prayer' (*Fataawa Hindiya*). This is the text of Alamgeeri and Iktiyar whilst Lubaab it is:

'One puts one's right hand upon one's left;

17. Be sure not to touch the blessed gate with your hand or kiss it with your lips for that is against the *adab*. Indeed do not get closer than 4 handspans, is this mercy not enough for you that he has called you and given you a place in the Honoured Muwaajjah! And even though his generous gaze is upon you everywhere it is now even closer and more specific! Praise be for Allah ﷻ.

18. Praise be for Allah ﷻ, now your face like your heart is facing that blessed gate; which is the resting place of Allah's ﷻ beloved. With extreme respect and dignity, sad tone and pained expression, with a shameful and broken heart, in a medium voice, neither loud nor harsh (because a loud voice in his court invalidates all the deeds) nor soft and low (because it is against the Sunna even though he is aware of your heart's thoughts as mentioned in the ulama's clarification above) offer salaam and plead

'Peace, mercy and blessings of Allah ﷻ be upon you O Prophet ﷺ, Peace be upon you O messenger of Allah ﷻ, Peace be upon you O best of Allah's ﷻ creation, Peace be upon you O intercessor of the sinful, Peace be upon you and upon your family, your companions and all of your Ummah.'

19. Increase the Durood and salaam as much ■ the tongue and your strength allows. Ask the Prophet ﷺ for his intercession for yourself, your parents, your teachers, your Mashaikh, your children, your loved ones, your friends and all muslims by repeatedly pleading 'I seek intercession O Messenger of Allah ﷺ'.

Then fulfil any requests people may have made to you to present their salaam. This is the legal command. This pauper asks all Muslims who read this book that it would be their greatest favour upon this useless man that when they are blessed with the attendance of the blessed tomb, both in my lifetime and after, to present my salaam at least thrice with the following words, may Allah ﷻ reward you in both worlds, Aameen:

'Salawaat and Salaam upon you O Prophet ﷺ of Allah ﷻ, and upon your family and your offspring, a thousand times for every spec. from your meagre servant Muhammad Khan bin Ferozedeem. He seeks intercession for himself and for all the Muslims.'

21. Then moving a handspan to your right, i.e. the east, stand before the enlightened face of Sayyiduna Abu Bakr and plead 'Salaam upon you the Khalifa of the Prophet ﷺ, Salaam upon you the Prophet's ﷺ companion of the cave, may the mercy and blessings of Allah ﷻ be upon you.'

22. Then move along the same distance and stand before Sayyiduna Umar al Farooq and plead 'Salaam upon you o Ameer ul Momineen, Salaam be upon you the one who completed forty, Salaam be upon you the honour of Islam and the Muslims, may the mercy and blessings of Allah ﷻ be upon you.'

23. Then return slightly back to your left and stand between

Sayyiduna Abu Bakr and Sayyiduna Umar and plead 'Salaam upon both of you Khalifas of the Prophet ﷺ, Salaam upon both of you ministers of the Prophet ﷺ, Salaam upon both of you who lie next to the Prophet ﷺ, and the mercy and blessings of Allah ﷻ be upon you. I ask both of you to intercede with the Prophet ﷺ'.

24. All of these places are stations of acceptance so endeavour and be comprehensive in supplication although sufficing upon durood is better.

25. Then supplicate near the Pure Minbar (pulpit)

26. Then come to the Roadha ul Jannah (the place between the blessed room and the pulpit which the hadith has described as a garden of Paradise) and pray two rakas (if it is not a makruh time for prayer) and supplicate.

27. Similarly pray and supplicate near each pillar of the masjid for all are places of baraka, some more specific than others.

28. Whilst you are blessed with the stay in Madeenah do not allow even one breath to go wasted, except for necessities remain as long as possible in the Masjid in a state of purity. Spend the time in prayer, recitation and durood. Worldly talk is not permitted in any masjid, and certainly not here.

29. Whenever entering a masjid make the intention of itikaaf. To remind you this intention is scribed under the door of this masjid.

30. If one is able to fast in Madeenah, especially in the heat, that ■ the extreme of good fortune, for upon it is the promise of intercession.

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- 31 Every deed here is worth 50,000 so endeavour greatly in worship and try to eat and drink less.
- 32 Complete the recitation of the Quran at least once here, and once in the Hateem of the Ka'ba.
- 33 Simply looking at the Roadda is ibaadah, just like looking at the Ka'ba or the Quran, so with adab be plentiful in that and accompany it with durood and salaam.
- 34 Five times day a day, or at least each morning and evening, attend the Honoured Muwaajah and present salaam.
- 35 Inside the city or outside, whenever the sacred dome comes into view, turn to it with respect and present salawaat and salaam. Never pass by without doing this for it is against the adab.
- 36 Missing the congregational prayer anywhere without excuse is not permitted and if repeated often is haram and a major sin. However here it is not just a great sin but a great deprivation, may Allah ﷻ protect us from this. In an authentic narration the Prophet ﷺ said:
'Whoever does not miss 40 prayers in my masjid will be recorded free from Hell and hypocrisy.'
- 37 Never turn your back to the blessed grave, and where possible try to pray in a place where you do not have to turn your back to it.
- 38 Do not perform the tawaaf of the Roadda, nor prostrate before it and nor bow before it such that it seems you are in ruk'u.
- 39 Visiting Bagee' Uhud and Quba is Sunna. The reward of two rakas at Quba is equal to that of 'Umra. However if you wish you can stay here (at the Prophet's ﷺ mosque) for whenever

Attendance at the Prophet's ﷺ Court

- 40 At the time of departure attend the Honoured Muwaajah, and repeatedly ask the Prophet ﷺ of that blessing, and remember all of those etiquettes we mentioned when leaving the Ka'ba and supplicate sincerely as follows 'O Lord, May I be blessed with dying in Madeenah upon Imaan and Sunna and that I be buried in Bagee'.

APPENDIX:
QUICK GUIDE TO HAJJ
By MUHAMMAD SAJID

Enter the Ihram

Before entering Makka make sure you are in the state of Ihram: Bath, put on perfume etc, adorn two plain sheets (for men) or plain clothes (for women) and pray two rak'a's nafl. After finishing, and in your place of prayer, make your intention of Hajj (either Quran or Tannatto) and begin your Talbiya

Enter Makka

Enter Makka and head to Masjid ul Haram for Umra. Start your tawaaf from the Hajar ul Aswad and perform 7 laps. Try not to look at the Ka'ba; do not talk except the Quran, Dhikr or Talbiya. You may drink water (preferably ZamZam) during the tawaaf. Do not push or cause discomfort to anyone, be careful to keep your hands and body away from non Mahrams. Try not to look at the non-mahram (especially women) who have uncovered their faces on the command of Allah ﷻ. Fear Allah ﷻ in this and remember whose court you are in.

After completing seven laps pray two rak'as near Magqam ul Ibraheem. Then drink from ZamZam and head to Safa. Ascend Safa and turn to Ka'ba and supplicate and begin your trek to Marwah.

Quick Guide to Hajj

Men should move swiftly between the green lights. After 4 trips to Marwah and three to Safa end at Marwah and supplicate towards the Ka'ba. Then come out of ihram if performing the Tannatto Hajj and do not if performing the Qiraan Hajj.

Now wait in Makka until the 8th of Dhu'l Hijj

Enter Mina

On the 8th put on the ihram, if you came out of it after Umra, and head to Mina after Fajar of the 8th so that you can at least pray Dhuhr there. You may have to get to Mina earlier than Fajar due to logistics and there is no harm in this.

Enter Arafah

After Fajar of the 9th get ready to leave for Arafah so that you can pray Dhuhr at Arafah. Try not to leave Mina before Fajar.

At Arafah pray Dhuhr and Asr together only if you can pray with the Innam of the Hajj. If you praying on your own or smaller group offer each prayer in its own time. Stay supplicating at Arafah until the sun sets, but do not pray Maghrib at Arafah.

Enter Muzdalifah

Only after the sun has set leave for Muzdalifah. Do not pray Maghrib until you get there. Once there pray Maghrib and Isha. Spend the night in Muzdalifah.

Re enter Mina

Pray Fajar at Muzdalifah and try to leave before Sunrise and return to Mina.

After Sunrise head to the Great Jamar and stone it seven times. After

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that head to the slaughter house and slaughter an animal. Then shave your head and come out of Ihram. If you are not performing the slaughter yourself make certain that your sacrifice has taken place before you shave your head and come out of ihram as this sequence is essential. After putting on your normal clothes head to Masjid ul Haram for Tawaaf (of ziyaarah) and Sace. It is ideal to perform this tawaaf on the 10th, but it can also be done in the following two days, which may be better for the infirm or women who wish to avoid the crown and stampede.

Then spend the next two or three days at Mina. Try your best to spend as much time at Mina, especially the greater part of the nights.

Stone all three Jamaraat on each day you are at Mina. Try to stone after the zenith

Leave Makka

After stoning on either the 12th or 13 of Dhu'l Hijj prepare to leave by performing the farewell Tawaaf.

Attend the Prophet's ﷺ court at Madeenah

Try your utmost to attend the Prophet's ﷺ court. Only the most wretched or deprived of any fortune would miss such an act.

At all times remember the Muslim umma and especially this useless pauper in your supplications and may Allah ﷻ accept your pilgrimage and attendance at the Prophet's ﷺ court.Aameen



The Prophet's Hajj

HOW THE PROPHET PERFORMED THE FAREWELL HAJJ



In the 10th year after migration the people heard the Prophet ﷺ was intending to undertake his obligation of the pilgrimage to the House of Allah ﷻ each and every one wanted to join him in his blessed journey. Indeed, it is narrated that the previous Prophets also joined in this blessed journey with the Prophet ﷺ. The people not only wanted to witness the Prophetic way of performing the Hajj but also wished to attain the barakah and honour of the Hajj with him.

This book allows the reader to witness and be spiritually part of this journey with a step by step account of the Prophet's 26 ﷺ day journey, from his preparations for leaving Madeenah to his invitation to the people on his return. No pilgrim should undertake this holy journey without having read this book. On numerous occasions during the journey the Prophet ﷺ ordered the companions to seek the rituals of Hajj from him as he was unlikely to perform Hajj again, and indeed this was his only Hajj, with him passing away 81 days after the Hajj.

Mufti Muhammad Khan Qaadri is based in Lahore, Pakistan and is one of the leading teachers of Dars e Nizami (traditional Islamic scholastic course). He is also heavily involved in both writing and translating. He currently has over 100 titles published on a range of subjects such as Hadith, Fiqh, Usul ul Fiqh, women's rights and social issues.

His previous book, 'The Prophet's Ramadhaan' – also translated by Muhammad Sajid – has become a best seller.

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